

THE

CONGREGATIONAL MAGAZINE.

MAY, 1831.

MEMOIRS OF THE LATE REV. JOHN KELLO,

FOR FIFTY-SIX YEARS PASTOR OF THE INDEPENDENT CHURCH, BETHNAL GREEN, LONDON.

THE early history of the ancient Congregational Church at Bethnal Green, is involved in some obscurity.

It is conjectured, that it originated with the Rev. *John Walton*, who, after his ejection from the vicarage of West Ham, Essex, had a very flourishing boarding school in this suburb of the Metropolis, and who, it is probable, instructed his pupils and neighbours, when the law permitted, in the things which belonged to their peace.

The original Meeting House, which contained three galleries, must, from its ancient appearance, have been erected about the period of the Revolution.

In 1695, Mr. *Lewis*, was minister of this place, but resigned his charge in 1702, to remove to the church assembling in Rope-maker's Alley, Moorfields. He was succeeded in 1704, by the Rev. *William Chapman*.

This gentleman was the son of Mr. Samuel Chapman, who was ejected from Yoxford, Suffolk. He studied under the celebrated Mr. Richard Frankland, and was about 1699 chosen pastor of a congregation at Lower Rother-

hithe.* Hence he removed to Bethnal Green. "A MS. list of meeting houses in and about London, with an account of the ministers who preached in them from the year 1695 to 1731," thus speaks of the place and minister at this period. "This place lying on the outside of the town, it has always been supported by citizens, who had retired from business, or whose affairs would permit them to reside, for the benefit of the air, at a small distance from the city. Many good families of substance have heretofore had houses in this place; but within ten years past it has been less in request. And as in that space the increase of buildings at a greater distance from town has been considerable, families of opulence, amongst the dissenters, have chosen to go further off, when they had determined to leave the city. Notwithstanding this, the number of hearers has varied very little. Mr. Chapman is a gentleman of learning and piety, and an excellent experimental preacher. It is a great pity that a minister of his qualifications should have been concealed in so

* W. Wilson's Dissenting Churches, vol. iv. p. 306.

obscure a situation, where, according to the nature of things, he could hope to be of but little service.* It appears, however, that he retained this situation until his death, in November, 1738.

Early in the following year, the Rev. *William Sheffield*, was chosen Pastor. The sentiments of this gentleman, it appears, were regarded by some of the church, as "not purely evangelical," yet they thought it to be their duty to continue "improving what they heard that was agreeable to the gospel, and leaving the rest."† In March, 1755, they were, however, happily relieved from this questionable position, by the removal of Mr. *Sheffield* into the country.

There were two candidates for the vacant pulpit—one who followed out the course of the preceding pastor, "entertained and taught those degrading sentiments of our Lord Jesus Christ, which rob him of his proper deity, and reduce him to the rank of a creature, though confessedly exalted." Against this minister the orthodox members of the church firmly opposed themselves, and in 1756, they succeeded in their purpose to preserve an evangelical ministry amongst them, by the choice of the Rev. *John Walker*, LL.D. to the pastoral office.

This gentleman was appointed by the King's Head Society, as their assistant tutor, in 1742, the Rev. *John Hubbard*, of Stepney, being their Theological Professor; but upon his death, Dr. W. succeeded to the divinity chair of the College, now at Homerton, but at that period situated at Mile End.

Dr. Walker was a distinguished oriental scholar, and his reputation for extensive acquirements in sacred literature, attracted several

students from Scotland, who subsequently became eminently distinguished ministers of the Presbyterian Church.

This gentleman continued the discharge of his pastoral duties until 1770, when, disabled by bodily afflictions, his services were interrupted, and at length closed by death, Nov. 1770. Early in the following year he was succeeded by the Rev. *John Kello*, to whose history the following pages are now devoted.

John Kello was born in East Smithfield, London, March 16th, 1750, of nonconforming parents, who, anxious that he should receive a respectable education, placed him, when about eight years of age, under the care of the Rev. *David Muir*, to learn the Latin tongue. He was removed from that gentleman's care to the Merchant Tailors' school, in his tenth year, where he was fearfully exposed, as he often stated, to the pernicious influence of school-fellows who were pre-eminently wicked, and for the demoralizing effects of whose example, all the niceties of a complete classical education was but a poor exchange. That God who was "the guide of his youth," however, digned to preserve him uncorrupted by their practices, and after four years of study in that establishment, he, in September, 1765, entered as a pupil under the private instruction of the Rev. Dr. Walker, at Mile End, and at Lady-day, 1766, he was received as a student of the Fund Board, and enjoyed the united instructions of the Rev. Doctors Conder, Gibbons, and Walker.

The state of his mind at this period will be best displayed in some extracts from his diary, which he now commenced, and in which he continued to record his religious feelings till the close of his life.

* Published in *Protestant Dissenter's Magazine*, 1799, pp. 179, 180.

† *Kello's Funeral Sermon for Mr. Jackson*, p. 26.

"*July 6th, 1767.*—I went to the table of the Lord, before which, I examined myself by these marks, Am I in Christ? Have I seen my lost and undone state by nature, and my need of a Saviour? Have I been made to flee to Christ, to accept him as my God and Saviour, and for every thing which I stand in need of? I hope and trust I can say that this has been the case with me. Do I see him to be the chiefest among ten thousand and altogether lovely? Is he precious to my soul? Though I cannot say I value him as much as I ought to do, yet I can declare, that it is my earnest desire to be interested in him; it is my fervent wish that he should be exalted on the throne of my heart, and that he should be in my esteem as altogether lovely. Before partaking of the communion, I had many doubts and fears, which almost detained me from the table of the Lord, yet, through his strength, I overcame them all, and the Lord was pleased to make it a comforting ordinance to my soul. Oh! that I may never forget the benefits which he hath bestowed upon me a sinful, unworthy creature; but always remembering the delights of the sanctuary, may, through his grace, hold on in his way, till I shall reach the end of my faith, and obtain everlasting life."

"*March 5th, 1769.*—This day I engaged in prayer for Mr. Muir, before the sermon; and the Lord was pleased graciously to assist and enlarge my soul in the duty. O that I may never forget the goodness of God towards me!"

The period when he first appeared as a preacher, is determined by the following passage:

"*May 7th, 1769.*—Sabbath day. The Lord has this day afforded an opportunity to sit at his table, notwithstanding my many sins and iniquities, which have made me unworthy of the least of his favours. On Monday I began to examine into the sincerity of my heart while engaged in that solemn transaction. I felt much dullness and deadness while engaged therein; but taking Willison's Sacramental Directory for my guide and assistant, I have (blessed be God) found some ground to hope that I was sincere, and have some faint glimmerings of communion with God in this ordinance. O what am I, that the great God of heaven and earth should condescend to hold converse with me. I pray God I may be enabled to walk worthily of the engagements he hath laid upon me."

"The Lord hath not only given me another opportunity of going to his table, but he hath called me to begin my public ministrations; for this day I preached

my first sermon at Mr. Muir's, on John xx. 20. 'Then were the disciples glad when they saw the Lord.' He hath graciously afforded me much of his presence; I was in a very lively frame, and quite carried above the fears of men, and was enabled, I trust, to deliver those truths which I had felt upon my own soul. O that I may never forget the numerous and repeated instances of the goodness of my God to me, and never be suffered to sin against him more. On him I depend for every thing I need; to him I look for furniture for the awful work, for assistance in it, for a blessing upon it; and to him I desire to ascribe all the glory, knowing that to him alone it is due."

His devout anxiety to keep his heart with all diligence, and to improve all the varieties of his personal experience for the public good, is evident in the following extract:

"*February 2nd, 1770.*—For two or three days I have been under much concern and uneasiness of mind, which I cannot but think is on account of my want of due preparation, the last time I went to the Lord's table. Now, indeed, I begin to have some hopes which I trust are well grounded, as they are in answer to prayer and supplication, and hath granted me more boldness at a throne of grace than heretofore I ever experienced; and I trust the Lord designs to do me good by all the slips he suffers me to make, and hereby will give me experience, that so I may be the better prepared to teach and instruct others. 'Experience of temptation fits for the ministry,' says Dr. Manton, and for these I think I have great reason to bless God, as I hope I have received some advantage to my own soul, therefore I have found it a means of keeping down my spiritual pride; at other times of making me search into the state of my soul; by it I trust, I have got some view (O that it were greater) of the treachery and deceitfulness of my own wicked and corrupt heart, and of the vanity and folly of trusting in it; which hath brought me to a resolution, through grace, to trust in God alone. But I still find a great proneness to turn aside from God. O, wretched man that I am, who shall deliver me, &c. Christ can deliver, and I look to and trust in him that he will yet deliver; and from the way of the Lord's dealing with me under my present concern, I hope he intends to bestow some great blessing upon me; oh that it may be deliverance from the power and dominion of all my sins! He

hath enabled me earnestly to wrestle with him on my own account, and I hope he will still enable me to do this, and as he has brought me to the verge of ministerial labour, I trust he will fit me for it, and bring me into his vineyard, make me useful therein, and at length bring me to his heavenly kingdom. This is the substance of my prayers to him now, and I hope and trust that in these respects *I shall have* (as in many others I already have) to set my seal with the Psalmist, That the name and memorial of God is, that he is a hearer and answerer of prayer through the Lord Jesus Christ. Amen."

The season of his first appearance at Bethnal Green, as a supply, was characterised by a very devout state of mind, the best pledge of general acceptance and ministerial usefulness.

"*March 3rd.*—Last night I heard Mr. Clarke, on Psalm cxxx. 7. 'With the Lord there is mercy.' My mind was not so fixed as I could wish and desire; but the Lord was pleased to give me great ground to conclude that I am among those who have obtained this mercy, from the marks which the preacher laid down, and this morning I have been enquiring into the state of my soul, with the purpose of renewing my covenant to be the Lord's at his table to-morrow; and he hath been pleased to confirm my hopes. Oh that he would bring me into his vineyard, honour me there as an instrument of promoting his glory, and give me humbling grace to ascribe all the praise to him, for it is his due. God grant it, for Christ's sake. Amen."

"*March 4th.*—This day I preached at Bethnal Green in the morning, and at Mr. Muir's in the afternoon. I had a great desire to renew my obligations to be the Lord's at his table, but was prevented by other duties, which was the source of some regret; but blessed be God, I went not without a blessing; I was wonderfully assisted in the discharge of the solemn services to which I was called, and have reason to hope that the word was made useful to more than one who heard it. But to God belongs all the glory. Oh what shall I render unto the Lord for his astonishing kindness to me? I desire more than ever to be devoted to his service;—that he may be glorified in me and by me, and hope I shall esteem it my greatest honour to be made useful in his vineyard here, and then to be happy with him for ever hereafter, through my Lord Jesus Christ. Amen."

Amongst the Congregational Ministers, there formerly existed a beneficial practice of examining into the conduct and attainments of students before they left our academies; when, if their diligence and piety justified the measure, they received a written licence to preach on their "passing trials." This examination occurred with Mr. K. on the 19th March, 1770, of which he has left the following record:

"*March 19th.*—Oh how astonishing is the Lord's goodness unto me! Notwithstanding all my fears justly excited, my numerous and repeated rebellions against him; I have this day passed my trials, and have been licensed for the solemn services of the Lord's sanctuary; for this work I am utterly insufficient, but it is my comfort that the Lord sends none on a warfare at his own charges; I desire, therefore, to go on in his strength alone, to depend upon him for assistance in the work, and pray God, I may never be ashamed of, or a shame unto the office I now bear,—a minister of Christ. Oh that God would glorify himself by me, in making me an instrument of doing good to souls; to me this would afford the truest pleasure and satisfaction, and to him shall be all the glory. I desire that I may be an instrument of doing good to souls, and that after all, I myself may not be a cast-away. God grant it for Christ's sake. Amen."

Dr. Walker, feeling the infirmities of age pressing upon him, engaged his beloved pupil as his assistant, in March, 1770; and Mr. Kello continued to labour for almost twelve months in that relation. This period Mr. K. reviewed with his usual devotional feeling:

"*March, 1771.*—It now wants but about a fortnight to complete the twelve-months since I entered on the ministerial work, by passing my trials, I would therefore look back, and contemplate the goodness of God. Though he hath called me to hard services, yet hitherto he hath helped me. To the glory of his grace alone be it spoken, he hath made his work easy and pleasant unto me. In his strength I would still go forward, and his glory alone would I seek to advance; may the Lord make me

instrumental herein. I am at present in an unsettled state, and dubious where I shall be placed in the church, but I would leave that entirely in his hand, and have been many times led to pray that God would order all things most for his glory and the salvation of immortal souls."

Although Mr. Kello was uncertain where the bounds of his habitation might be fixed, and the sphere of his labours appointed, yet the church at Bethnal Green were preparing to give him an urgent and unanimous call, in which the congregation cordially concurred.

In expectation of this, we find him thus expressing himself:

"Before another opportunity of going to the Lord's table be afforded me (if spared) I may be called to the pastoral office, I would therefore renew my covenant with God, and bind myself as a sacrifice with cords to the horns of his altar, so as that I may never be loosed more.

"O Lord my God, accept the sacrifice which I bring, it is my whole self, body, soul, and spirit, to be thine now and for ever; and I take thee, O Father, Son, and Holy Ghost, to be my covenant God. I love thy service, and would still continue in it; O bind me unto thyself for ever and ever. Accept of me, do with me what thou pleassest, but fit me for thy service; glorify thyself alone in and by me here, and at last receive me to thy kingdom and glory hereafter for ever. Lord, this renewed resignation of myself unto thee, I would seal at thy table next Lord's day; keep me from dealing hypocritically with thee, and may all my trust be in the merit and mediation of the Lord Jesus Christ, to whom with the Father and Holy Spirit, be endless praises. Amen."

"*Sabbath Evening, March 3, 1771.*—As I know not what dark and cloudy days are before me, I would now record the gracious dealings of my God with my soul, in the hope that they may prove matter of comfort and consolation unto me hereafter. I have this day been favoured with the long wished for opportunity of going to the Lord's table, and I have reason to hope that I have been brought into the chambers of the king. My desires are I trust, more than ever to be devoted to the service of my dear Redeemer, the Lord Jesus Christ. Oh what can I do for this kind and com-

passionate Saviour? I will give myself unto him, and in the strength of his grace, lay out myself to his service, honour, and glory alone. On the approach of this day I had my expectations raised, that it would be a good day unto my soul, and blessed be God, I hope these are answered. I know not what trial or service is before me; but my God will fit me for it and carry me through it; I desired to be submissive and resigned to his will in all things, and wish no more, than that his glory may be advanced. Oh! I am not only content, but earnestly desirous that I may be nothing, and that Christ may be all; after such a season I may expect to meet with temptation; but, O Lord Jesus, into thine hands I commit my spirit; preserve me from all the designs of my spiritual enemies; keep me by thine almighty power through faith unto salvation. If it be thy will, spare me here to be an instrument in thine hand of doing much good to souls, and keep me humble and dependent upon thyself, and whenever thou callest me hence, take me to the full enjoyment of thyself in heaven above, to sing thy praises for ever and ever. Amen."

A call to the pastoral office having been given and accepted, his solemn ordination took place on May 9, 1771, of which he has left the following devout memorial:

"*May 9th, 1771.*—This day I have been solemnly ordained and set apart to the great and important work of the ministerial office, for which I am altogether insufficient; but I go not to it in my own strength, but in the strength of the Lord God, making mention of the righteousness of Christ alone; upon the whole I hope it hath been a pleasant day, though I am sensible of many imperfections having attended the solemnities, of it. I was dull and uneasy in some parts of the service; in making the surrender of myself to the Lord, to be employed in his service, I hope I was enabled to act sincerely, this was my earnest desire. Oh that God would give me grace to perform the vows and engagements that are upon me, make me an instrument in promoting his glory, and at last give me my own soul for a prey; that so the riches of his sovereign grace and mercy may be glorified on me for ever and ever. Lord, make us all thy true and faithful servants while here, and at last welcome us all into thy presence and kingdom, for Christ's sake. Amen."

The administration of the Lord's Supper, for the first time, is a season of peculiar feeling with all Christian ministers, and especially to a youthful dissenting pastor, who has just passed through the solemnities of his ordination service, and who sees himself surrounded by an affectionate and prayerful people, whose countenances reflect the emotions which beam in his own.

Mr. Kello thus describes his first pastoral celebration of that ordinance:

"June 2nd.—This day I have administered the sacrament of the Lord's Supper. Before the time arrived, I had my intervals of fear, but in answer to prayer they were removed before I came to the table. I have reason to acknowledge that I have enjoyed the presence of God this day, have had freedom at his throne, and liberty at his table; I trust this is a token for good, I would view at such, and pray that God would glorify himself in me and by me, and at last receive me and all of us to his kingdom of glory through Christ. Amen. Oh that I had a heart to praise him for all his goodness and every act of his kindness towards me! O Lord my God, on account of my manifold sins and corruptions, thou mightest justly send me to hell for ever; but thou hast condescended heretofore to attend unto my prayer, and I trust, to accept of the dedication of my soul to be thine for ever, and of my body to be spent in the gospel of thy Son, through the whole of my life. I acknowledge that thou mayest well be ashamed of me, but I have no reason to be ashamed of thee. I have found thee to be a good master, thy service to be a pleasant service; I would therefore be thine for ever; O dwell with me where I dwell; dwell in my soul and purify me thoroughly by thy Spirit, accept of this fresh surrender of myself unto thee; enable me at all times to trust in thee, bestow upon me whatever I need; my only trust and confidence is in the sacrifice of thine only begotten Son, my Saviour. This dedication of myself unto thee, I would seal at thine own table on the approaching Sabbath; Lord, there show me a token for good, grant me sensible communion with thyself, and thus manifest thy grace through Christ, to thy wrath-deserving creature, John Kello."

"The above resignation I have this day sealed at the Lord's table; I have had

reason to think that the Lord hath been present with me in a peculiar manner. In my secret devotions I was rather dull and lifeless, but in his sanctuary have been favoured with much liberty and freedom at a throne of grace: my trust was remarkably drawn out upon the sacrifice of Christ; on this all my hopes of salvation are placed; and it is my earnest desire to exalt free grace in my preaching now, and to have to praise him for making me a monument of it for ever and ever.

"O Lord my God, I give myself up to be thine for ever; make use of me in advancing thy glory in the gospel of thy Son, and enable me always to give thee the praise. Such is the view I have of thy service, and the pleasure I have experienced in it, that I would not quit it for ten thousand worlds; I now thus afresh dedicate myself unto thee, and would seal this at thy table; give strength and grace for the performance to thine hell-deserving creature, John Kello."

Having found himself happily settled with an affectionate people, Mr. Kello entered into married life with a pious and much loved lady, who became the mother of two daughters, who after a few years was removed from him by death. The following reference to this painful bereavement occurs in his diary.

"1789. Oct.—Being favoured with a prospect of another opportunity of drawing near to God at his table on the morrow, I wish to have my soul in a suitable frame, and engaged in those exercises which my present circumstances require. Since the last opportunity of this nature, the Lord has visited me with a very sore and heavy trial, he has removed from me a tender, affectionate, and loving companion. The trial I feel to be heavy; but, blessed be God! I have not been without support. I do look to him as all-sufficient; and hitherto I have found him to be so. Whither can I flee in the day of distress, but unto the Lord? To him I desire to devote myself and my dear children; to him I this night give up myself and them, to be changed by his grace, renewed by his Spirit, fashioned into his image, disposed of according to his will, and at length brought to his everlasting kingdom. Him, as a covenant God in Christ, I take for my covenant God, and the God of my children, which surrender I desire to seal at his table. Lord, help me with sincerity to do it; and, by thy grace, savingly interest

my dear offspring in thyself; that parents and children, though separated here, may meet in glory, and for ever praise and triumph, as the monuments of thy distinguishing grace, for the Lord Jesus Christ's sake. Amen."

In the life of a minister like Mr. Kello, whose devotional habits disposed him to retirement, and whose times were not distinguished by that public business which, perhaps, in the present day, engages too large a portion of the time of the pastors in our great metropolis, it cannot be expected that much incident should occur, nor is it necessary to make our pages the record of every devotional passage which may be found among his papers; still, however, we shall further select those which relate to his history, and beg to remind our younger brethren, and at the same moment to admonish our own hearts, that it was by the conservative influence of closet devotion, that this venerable man passed through a public life of sixty years, without a reproach upon his character.

Mr. Kello was admitted as a member of the Congregational Board of London, in March, 1771, two months before his ordination; and after he had associated with his brethren more than twenty years, he was chosen to the honourable office of Secretary to that body.

The Rev. Dr. Mayo had held this appointment for several years; but upon his death, the Rev. Samuel Brewer, of Stepney, moved, in May, 1793, that Mr. Kello be elected to the vacant office, which he filled with much diligence for twenty-four years.

Next to the salvation of his own soul, a Christian parent must be most solicitous for the salvation of his children. This feeling powerfully operated on the mind of Mr. Kello, who devoted the evenings of the Lord's-day to prayer and other

religious exercises with his orphan daughters. The anxious solicitude he felt for them, was not in vain.

"February, 1800.—Under what obligations am I, to exalt the Lord, and to glory in him! This day I have had the pleasure of receiving my daughter into church communion. Many prayers have I been enabled to put up for grace, to be manifested to my dear offspring. This day, I trust, I have seen them accomplished. Lord, command thy blessing, put thine own seal to the transactions of this day, and record them in heaven for ever, for Christ's sake. Amen."

The hearts of most Christian ministers will respond to the following lamentations:

1801. April 4.—Having just entered on a new year of my life, I desire to acknowledge the goodness of God to me, and to renew the dedication of myself and mine to him, and seal it to-morrow at his table. Much reason have I to lament my unprofitableness, both as a Christian and as a minister, and this day to be humbled before God on account of it. But how little of true abasement do I feel! I feel discouragements in my work—I feel trial in Providence—I feel an account of that threatening gloom which hangs over our nation. But, oh! my insensibility of my spiritual wants, short-comings and rebellions against God! How insensible am I of my mercies! Under my present depressions and discouragements, the Lord has not left me without a witness. To-morrow I am to introduce one to the Lord's table, of whose conversion I have been made, through grace, the instrument. Oh, for a proper sense of the honour which God has hereby put upon me! Oh, for a more abundant effusion of his Spirit upon my own soul, and to make my labours successful, that God and Christ may be glorified!

"This day, O my God, I renew my covenant with thee. Take me and mine for thine own. Separate us, indeed, for thyself, and thy service. May thy providence supply our temporal wants, making us content with thine allotments. May thy grace continually influence and convince our souls, and may glory be our everlasting inheritance and possession. Seal all to each of us, O our God, at thy table, on the morrow, for Christ's sake. Amen."

"April 3d.—Still am I spared, notwithstanding all my unprofitableness; still is mercy manifested, notwithstanding all my unworthiness. In my public work, I have lately had much interruption by means of weakness, and in myself

I find much listlessness and incapacity; nevertheless I would persevere. To thee, O my God, I again devote myself and mine. Quicken me, and all of us, by thy grace. Subdue our wills to thine. Our temporal wants supply; but especially make us rich in grace. Help us to spend our years on earth in thy service, and at length bring us all to an everlasting home in thine heavenly kingdom, for Christ Jesus' sake. Amen."

Mr. Kello entered a second time into the marriage state; but after a few years, he had again to endure the loss of a beloved wife, of which he thus speaks:

"1808. Jan.—On the last ordinance day, my dear partner sat down with us at the Lord's table; but since, she hath entered into the joy of her Lord. I feel the dispensation, but God hath done it. In much mercy did the Lord deal with her and us. I trust that I feel something of an acquiescence in his will, and desire to be entirely submissive. Oh! for a sanctified use of this and every dispensation! Oh! for a communication of that grace, which will indeed render it profitable! I dread the thought of our passing through these dispensations, and not being bettered by them! I make a fresh surrender of myself and all, O Lord, to thee. Give us thyself—give us thy grace—conform us to thy will—supply us in the wilderness, and lead us on from one enjoyment of thyself to another, till, with our dear departed relatives, we stand in thine immediate presence for ever, for Christ Jesus' sake. Amen."

In 1812, Mr. Kello entered upon a controversy, to which it is necessary, for the sake of historical correctness, to allude, though the subject involves a reference to much loved and honoured living characters. He having been educated under the patronage of the King's Head Society, which was especially founded to preserve what are usually denominated orthodox opinions, he was very jealous for those sentiments, into which he was initiated in infancy, and which, upon riper judgment, deep conviction, and scriptural evidence, he embraced and advocated.

The liberal inquiries of the learned and amiable Professor of

Theology at Homerton College, were the subject of frequent conversation in circles amongst which Mr. Kello mingled, and he felt it to be his duty to address a private letter to that distinguished gentleman, expressive of the suspicions which they had excited.

A correspondence ensued, which terminated in a public controversy, in which other ministers took a part. The pamphlets which appeared on this painful occasion, are before the public; and it is perhaps sufficient to say, that, while the discussions did not satisfy the mind of Mr. Kello, and he therefore published "A Valedictory Address to the Members of the King's Head Society," the confidence of the public was increased, in the sound principles of the reverend tutor in question, who happily survives to enjoy the confidence and esteem of some who then thought and felt with Mr. Kello.*

The following affecting retrospect contains the language of most Christians:

"April 3, 1813.—Upheld by the divine Power, and distinguished by infinite mercy, I have been brought to enter on another year of my life. But oh! how unprofitable has my life been! Forty-three years of it have been spent in the services of the sanctuary. I reflect on this circumstance with pleasure; but I lament my negligence, my carelessness, my indifference, my unfaithfulness, my own leanness, and my manifold, countless defects! Oh! what grace is that which has been with me; what patience has marked the divine dealings towards me! In Christ alone is my trust, and all my expectations are from him. To him I afresh devote myself, and to his service I

* "The substance of a Report presented to the King's Head Society, &c. with a prefatory Narration, 1812."

"Letter, &c. by a late Member of the King's Head Society."

"Vindiciæ Academicæ," Part I. By J. P. Smith, D.D. "Vindiciæ Academicæ," Part II.

"Sequel to Vindiciæ Academicæ." By the same author.

"Valedictory Address, &c." By John Kello. 1813.

consecrate the remainder of my life on earth. Seal thy covenant with me, O my God, at thy table, on the morrow. Include in it my dear relatives, and the dear children. For all needful blessings here, for eternal life and glory hereafter, we depend on thee alone; and may every one of us enjoy and praise thee together in glory for ever, for Christ Jesus' sake. Amen."

It pleased God to visit Mr. Kello, in 1816, with a most severe family trial, in the death of an amiable and pious daughter, the mother of an interesting family of children. The feeling which the following extract discovers for them is affecting.

"April 6, 1816.—Providence hath lengthened out my life another year; and still I am enabled to witness, for God and for his Christ, though with much imperfection and weakness. Since the commencement of the year, the Lord's hand hath sorely touched us. Death has entered into our family, and removed my dear daughter from us; leaving three dear motherless children. We all have felt the stroke; but blessed be God, wonderfully hath he supported us. At the dear children I often look with pity and pungent sorrow. But, O Lord our God, thou hast been our help, reveal thy grace to be infinite and unchangeable. Thou hast regarded our applications; thou hast given me my heart's desire, in seeing the influence of grace early in the minds of our dear children. Now I desire the salvation of those dear grand-children, who are left behind by her who is gone to glory. Oh, take and separate them for thyself; devote their earliest years to thy service; guard them from every temptation, and deliver them from every evil. Make them early the objects of thy special charge. O thou blessed Redeemer, and be thou the God and Saviour, and the everlasting friend of every one of them. Bless them with faith in thee, for the communication of all needful grace, the bestowment of all needful good, and the full possession of eternal glory. Amen."

In April, 1817, the members of the Congregational Board resolved to revise and improve the constitution of their Society, which Mr. Kello, as the friend of old customs, steadily opposed; and when the Board carried into effect their resolutions, he resigned his office as Secretary.

N. S. NO. 77.

cretary, though affectionately entreated to continue the same.

The original Meeting at Bethnal Green, which, from the beginning had been held on a lease, having now fallen into a very dilapidated state, it was thought desirable to erect a new building on a freehold site, rather than attempt the repairs of an old, and now dangerous edifice, in which the congregation, for nearly two centuries, had worshipped.

A liberal friend gave an eligible plot of ground; and the foundation stone of a new Meeting House was laid, bearing in its bosom a brass plate, on which was beautifully engraved the following inscription:

August 25th, 1818.

William Millar, Esq.

(the generous Donor of the Ground)
laid this Stone.

The Reverend John Kello, Pastor,
in the 48th Year of his Charge.
Surrounded by his Church and Friends,
by Prayer,
solemnly dedicated the Building to the
MOST HOLY TRINITY.

Wm. Rivers, } Deacons.
Robert Garrett, }

This new House of Prayer, with a commodious School-room, was erected in seven months, and on Lord's day, March 21, 1819, Mr. Kello had the pleasure of opening it for public worship.

This unusual instance of protracted prosperity is thus commemorated in Mr. Kello's diary.

"April 3, 1819.—Truly astonishing have been the appearances of God for us. My life is spared—my labours are blessed—and, by my instrumentality, the church and congregation flourish. We have just entered a new place of worship. In a most wonderful manner has Providence appeared in supplying it. Under peculiar tokens of the divine favour and grace have we engaged in the services of it. O my God! influenced by thine unmerited kindness, I now afresh devote myself and all mine to thee. Hold me yet as a star in thy right hand. May many rejoice in my light, and render thee all the praise. To thy will I desire to resign. But the dear children and my fa-

N n

mily are strong ties. Bring every one of them within the bond of the covenant; continue me with them, if it be thy will. Here may I see the evidences of saving grace in and upon them; and at last, let none of us be separated; but in heaven may every one enjoy and praise thee for ever, for Christ Jesus' sake. Amen."

We are sometimes called to hear complaints of the cruel neglect which aged ministers suffer from their people, when the energy of their youth and excitement of their ministry have passed away. Our impression, however, is, that when pastoral affection and ministerial consistency have been preserved, the people usually evince a filial regard for their venerable teachers, creditable alike to both parties. Such a state of feeling, after a union of half a century, was happily displayed by the church at Bethnal Green, towards their aged pastor, of which he has left the following grateful record:

"*May 9th.*—Fifty years this day since I was solemnly ordained to the ministerial office. Many have been my weaknesses, many my failings, great my unfaithfulness; but the Lord is infinitely merciful and gracious. He is bearing with me; he is prospering the interest by my means; he is giving me the affections of the people. A signal instance of this hath, this morning, he given; I have received a most affectionate letter, containing notes to a very considerable amount, as a token of respect from my charge. May the Lord return their kindnesses, an hundred-fold, into their own bosoms. Labouring under great bodily weakness, I know not how the Lord will deal with me. For the dear children's sake, I cannot but desire that my stay may be prolonged. If so, I desire to view and improve this as an additional and highly impressive obligation to lay out myself for God, and to use my utmost exertions for the happiness and welfare of those, from whom I have experienced such unparalleled kindness. And may they and we meet, at last, in the heavenly temple, and unite in one song of praise to God, and to the Lamb for ever! Lord grant it, for Christ Jesus' sake. Amen."

Almost every page of Mr. Kello's diary discloses the powerful anxiety he felt for the conver-

sion of his children and his children's children. We have seen that his affectionate concern and parental instructions were rewarded in the case of his two daughters, and the following extract relates to the admission of a beloved grand-daughter to Christian fellowship:

"1823, *February 2nd*, was a day much to be remembered, and which I trust, will form a notable day in the recollections of eternity. I then received my dear grand-daughter into the church. The service was solemn but highly pleasing, the God of ordinances was with us! Here is one fruit of our prayers. Others remain to be called; oh bring them in, O our God: blessed Jesus, early erect thy throne in their hearts, keep them all for thy service, and bring every one of them, and me also, to reign and praise thee in glory for thine own sake for ever. Amen."

Hitherto we have followed Mr. Kello in the uniform and respectable discharge of his pastoral duties, with apparent comfort to himself, and with evident acceptance to the people of his charge, but he had now arrived at that age when even "the strong men bow themselves."—The following passage betrays the consciousness of growing infirmities, and also further illustrates the strength of those ties which bound him still to earth:

"1824, *January 3rd.*—This day I review my former covenant engagements with my God. So far am I from repenting of these, that it is my heart's desire that they may be renewed and strengthened. Another year hath passed over our heads, and its course hath been distinguished by singular interpositions of God for us, both providential and spiritual. Feeling bodily complaints, and increasing weaknesses, I am sensible that my tabernacle shakes and must shortly come down. Perhaps this year I may die; my hope for eternity is only on the Lord Jesus Christ. I want no other foundation to build and rest upon; I desire no other, and by divine grace assisting me, I will have no other. Through mercy, here I can trust, here I can hope, though I do not triumph. My dear family connexions are ties that make me desire to continue; but I this day renew my covenant engagements with

God, both for those and myself. Heavenly Father, accept the dedication made in a dependance on thine infinite grace. Adopt us all into thy family, and give to every one of us the portion of thy children. Blessed Jesus, make every one of the dear children the object of thy special saving care, in every heart erect thy throne and maintain the dominion for thyself. Holy Spirit, sanctify every one of the dear children in their earliest days, put thy fear into their and our hearts; impart every needful consolation. Father, Son, and Spirit, our covenant God, I this day anew take thee to be the covenant God of me and all mine. May the grace of that covenant ever attend us all; order the whole of our lot in providence here, continually influence our souls in the present life, and may the blessing of it be our repast for ever in thine heavenly kingdom. Let none of the dear children or us miss of this happiness; but make it thy portion and ours, to the glory of thy grace, through Christ Jesus' sake. Amen."

In October, 1825, Mr. Kello was attacked with serious illness, from which he but slowly recovered, and which rendered him incapable of discharging the whole of his public duties:

"December 31st, 1825. — Upheld by a kind and indulgent providence, I am, contrary to my own expectations, spared through another year. Its course hath been attended with afflictions, but they have been in measure, and abundantly exceeded by our mercies. The hearts of friends are inclined to assist and help us, and seeing my infirmities, some have associated to provide assistance for me in the services of the sabbath. The necessity of this I feel through my increasing weaknesses. Oh! what reason have I to admire the divine goodness. Under what obligations am I to praise and glorify the Lord. Looking forward to the morrow and having an approach to the Lord's table in view, I renew the dedication of myself and all mine this day to the Lord, and desire to seal my covenant with him afresh on the morrow at his table. Lord, accept the surrender; make me sincere in it, and devote me more than ever to thy service and glory. But, O dearest Lord, regard mine too. The dear motherless children, the dear babes, separate them all for thyself. To one I trust thou hast given thy grace; make every one of them to feel its saving power; from this day say of every one of them, 'Thou art and shalt be mine, and I will be thy God.' Persuaded of the all-sufficiency of thy

grace, encouraged by the condescension and compassion of our dear Lord Jesus Christ, and reviewing our engagements at their solemn dedication to thee in baptism, with the tenor of that covenant, within the external bond of which they were then brought, I make this suit to thee on their behalf. Lord glorify thy faithfulness, magnify thy grace, and bring every one of them (let not one fall short) to enjoy and praise thee for ever in thy kingdom of glory above. For this, Lord, I this day covenant with thee; seal the covenant, confirm the grant, ratify the engagement, and secure the accomplishment, by appending thy seal to it at thy table on the morrow, and fulfil it to the praise and glory of thy grace, for the Lord Jesus Christ's sake alone. Amen."

This venerable man continued to preach to his beloved people once on each Lord's day, until January 28, 1827, when commencing the service under great weakness, he had not proceeded far in his sermon, when he declared his inability to continue it, and fell apparently lifeless in the pulpit which he was never to ascend again. From this severe attack, however, he so far recovered, as once more to appear as a pastor amongst his people, and on the first Sabbath in March, he administered, for the last time, the Lord's Supper to them.

On the 9th of May, the fifty-sixth anniversary of his ordination, he was confined to his bed, on which he continued to languish, until June 11, 1827, when with devout supplications and thanksgivings, even amidst the agonies of death, he fell asleep in Jesus, in the 78th year of his age.

Although Mr. Kello cannot be classed amongst the ablest ministers of his time, yet he possessed so large a share of devotional piety — studious diligence — personal prudence — pastoral affection — and real integrity, that he commanded and retained a large share of the respect and love of those who were best acquainted with him. He naturally possessed

great pertinacity of disposition, and having lived to witness extraordinary changes in the social habits of Christian society, and in the modes of exhibiting divine truth, he sometimes was disposed to regard "the former times as better than these," and to adhere to his opinions with great inflexibility. Still he was a good man, and feared the Lord above many, and happy must it be for our churches to possess pastors who live and die with them, having characters so unblemished, and principles so evangelical.

Mr. Kello, we believe, only published a few single sermons; we have met with the following:—

"Christian Confidence. A Sermon occasioned by the Death of Mr. Matt. Jackson, Dec. 30, 1792."

"Silence in Heaven. A Sermon, preached July 7, 1814, the Day of Public Thanksgiving for Peace, at Bethnal Green."

"The Triumph of Faith. A Sermon occasioned by the Death of Mr. Joseph Grieve; preached at Bethnal Green, Nov. 19, 1817."

"Death's universal Sway. A Sermon on the much-lamented Death of the Princess Charlotte, preached at Bethnal Green, Nov. 19, 1817."

It is perhaps necessary to add, that the Rev. James Robertson, M.A. was ordained pastor of this ancient church, June 25, 1828.

THE RISE AND PROGRESS OF ANTICHRISTIAN PRELACY.

PRELACY results from the natural desire of depraved human nature. We perceive, that this principle, whence a thousand calamities have grievously afflicted the Christian world, was manifested even by the apostles themselves, and during the ministry of their Lord and Master. "Then arose a reasoning among them, which of them should be greatest."* "They disputed among themselves who should be greatest."† In men of less personal piety, or of no religion, the same principles operated far more powerfully. False teachers, who insinuated themselves into the churches, under the mask of piety and zeal, but influenced chiefly by covetousness and ambition, were numerous in the apostles' days, producing various heresies and disorders of which all the inspired writers complain. Paul said—"The mystery of iniquity is already working."‡ From the gift of foreknowledge, he was led to

warn the Ephesian bishops—"After my departing shall grievous wolves enter in, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."* John was compelled, by the ambition and heresy of false teachers, to acknowledge, "Even now are there many antichrists. Many false prophets are gone out into the world."† "Diotrephes, who loveth to have the pre-eminence among them,"‡ exhibited, at the close of the century, ambition and lordliness embodied, and their natural fruit, in excommunicating the messengers of the holy apostle John, men, probably, far more excellent than that haughty professor of the Christian name.

Early in the second century the ambitious principle was extensively developed. The people naturally yielded honour, which, in some instances, was extravagant to their worthy pastors, and to their senior

* Luke ix. 46. † Mark ix. 34.
‡ 2 Thess. ii. 6.

* Acts xx. 29, 30.
† 1 John ii. 18; iii. 1. ‡ John iii. ix.

brethren, the elders in the churches, especially to such as occasionally led their devotions at their prayer-meetings. By an innocent allusion to the Jewish manner of speaking, the bishops had been called *chief priests*, the active gifted elders had received the title of *priests*, and the deacons that of Levites. But, in a little time, these titles were abused by an aspiring clergy. "The Christian doctors had the good fortune to persuade the people, that the ministers of the Christian church succeeded to the character, rights, and privileges of the Jewish priesthood; and this persuasion was a new source of honour and profit to the sacred order. This notion was propagated with industry some time after the second destruction of Jerusalem had extinguished among the Jews all hopes of seeing their government restored to its former lustre, and their country arising out of its ruins. And accordingly the bishops considered themselves as invested with a rank and character similar to those of the high priests among the Jews, while the presbyters represented the priests, and the deacons the Levites."^{*}

The progress of ecclesiastical authority gave birth to the memorable distinction of the laity and clergy, which had been unknown to the Greeks and Romans."[†] The distinction was borrowed from the Levitical dispensation. The whole nation of Israel was commonly called God's *lot*, *inheritance*, or *clergy*; but the term was sometimes applied peculiarly to the Levites. In the New Testament, the Greek word *kleros* (*heritage*) is applied to the whole Christian people (1 Pet. v. 3.) distinguishing the church from the world, not

one part of the people of God from another. But the application of the term *heritage*, *lot*, or clergy to the ministers of the sanctuary, admirably suited the views of ambitious men.

The pious martyr, Ignatius, if the epistles attributed to him are genuine, was strangely infected with this pernicious prelatical principle; and his writings are referred to universally by the advocates of prelacy, as authority decisive on this subject.

Mr. Milner acknowledges that his epistles are characterized by "the disadvantages of a style bloated with Asiatic tumour, and still more, perhaps, of a text very corrupt."^{*}

Dr. Haweis observes—"The epistle to the Maprentians," if not spurious or interpolated, is full of the same episcopal exhortations, and still something heightened. "Be subject to the bishop, as Jesus Christ to the Father, and the Apostles to Christ, and the Father, and the Holy Ghost," though a softening salvo is added, and "to one another." The title given in the address to the bishop, *to the Most Dignified*, savours not of apostolical humility. To the Trallians he says, "Reverence the bishop as the representative of God the Father, and the presbyters as God's Sanhedrim." On a review of the epistles of Ignatius, Dr. Haweis observes, among other things, "episcopal pretensions, such as had never before appeared. Clement's Epistle suggests not a title like it."[†]

Prelatical claims were continually increased; and "towards the conclusion of this century, Victor, Bishop of Rome, took it into his head to force the Asiatic Chris-

* Mosheim, vol. I. pp. 179, 180.

† Gibbon's Decline and Fall, vol. II. p. 164.

‡ κληρος.

* Church Hist. Vol. I. p. 159.

† Dr. Haweis' Impartial Hist. vol. I. pp. 156—158.

tians, by the pretended authority of his laws and decrees. Accordingly, after having taken the advice of some foreign bishops, he wrote an imperious letter to the Asiatic prelates, commanding them to imitate the example of the western Christians with respect to the time of celebrating the festival of Easter. The Asiatics answered this lordly summons. Upon this the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the church of Rome.*

In the third century, the bishops in the larger cities, Rome, Alexandria, Antioch, Carthage, and others, continued to aspire "to higher degrees of power and authority than they had formerly possessed; and not only violated the rights of the people, but also made gradual encroachments upon the privileges of the presbyters. And that they might cover their usurpations with an air of justice, they published new doctrines concerning the nature of the church and of the episcopal dignity. One of the principal authors of this change in the government of the church was Cyprian, who pleaded for the power of the bishops with more zeal and vehemence than had ever been hitherto employed in that cause. The bishops assumed, in many places, a princely authority. They appropriated to their evangelical function the splendid ensigns of temporal majesty. A throne, surrounded with ministers, exalted above his equals the servant of the meek and humble Jesus, and sumptuous garments dazzled the eyes and the minds of

the multitude into an ignorant veneration for their arrogated authority. The example of the bishops was ambitiously imitated by the presbyters, who abandoned themselves to the indolence and delicacy of an effeminate life. The deacons, beholding the presbyters deserting thus their functions, boldly usurped their rights and privileges; and the effects of a corrupt ambition were spread through every rank of the sacred order."

"This change in the ecclesiastical government was soon followed by a train of vices: for though several yet continued to exhibit to the world illustrious examples of primitive piety and Christian virtue, yet many were sunk in luxury and voluptuousness, puffed up with vanity, arrogance, and ambition, possessed with a spirit of contention and discord, and addicted to many other vices that cast an undeserved reproach upon the holy religion, of which they were the unworthy professors and ministers."*

Such was the state of things among the rulers of the Christian church, at the commencement of the fourth century, when the Roman Emperor, Constantine, became the patron of Christianity. Under his auspices, and after his example, princes and nobles, and the bulk of the Roman empire became, nominally, the disciples of Christ, and the church of the Redeemer was transformed into the likeness of a kingdom of this world. "The prelatical government became modelled, after the imperial, into great prefectures, of which Rome, Alexandria, Antioch, and Constantinople, claimed superiority, whilst a sort of feudality was established, descending from patriarchs to metropolitans, arch-

* Mosheim, vol. I. p. 209.

* Mosheim, vol. I. pp. 265-268.

bishops, bishops, some with greater, and others with less extensive spheres of dominion. Thus each was seen grasping at more than belonged to them; contentious to enlarge their own respective privileges and immunities; yet, cordially conspiring to erect the most despotic pretensions of episcopal authority over all the Christian world beside, and assuming to themselves all church powers, as they claimed all its emoluments; and to become lords of the inheritance instead of examples to the flock. The churches vied in magnificence with palaces, and the robes and pomp of service, imitating imperial splendor, eclipsed paganism itself with mitres, tiaras, tapers, crosiers, and processions. If outward appearances would form a glorious church, here she could present herself; but these meretricious ornaments concealed beneath them all the spirit of the world; pride, luxury, covetousness, contentions, *malignity*, and every evil word and work. Heresy and schism abounded, and wickedness of every kind, like a flood, deluged the Christian world, whilst the heads of the church, more engaged in controversy, and a thousand times more jealous about securing and increasing their own wealth and pre-eminence, than presenting examples of humility, patience, deadness to the world, and heavenly mindedness, were, like gladiators, armed in all their councils, and affected imperial power and pomp in the greater dioceses.* Instead of the people choosing their own bishops and presbyters, they were no more consulted. The presbyters wholly depended on bishops and patrons: the bishops were the creatures of patriarchs and metro-

politans; or, if the see was important, appointed by the emperor. So church and state formed the first inauspicious alliance, and the corruption which had been plentifully sown before, now ripened by court intrigues for political bishops of imperial appointment, or at the suggestion of the prime minister.**

Thus, agreeably to the apostolic prediction,† “he that letteth” *the heathen Roman government*, was “taken out of the way,” and “*the man of sin*,” “*the son of perdition*,” a new spiritual power was revealed, *By various distractions, invasions, and revolutions*, the “decline and fall of the Roman Empire” was precipitated: but at every descending step of the imperial greatness, the Roman bishop gained a higher elevation, until this “mystery of iniquity” established his ordinary address as “His Holiness;” his decisions were regarded as infallible, and he claimed the exclusive titles of “The Pope,” “The Universal Bishop,” “The Vicar of Christ,” and required the homage of all mankind, under pretence of having all kingdoms at his disposal, as a universal sovereign, and even god upon earth! He even received the blasphemous style of address of “Our Lord God the Pope!”

Thus was fulfilled, in the papal apostacy, the remarkable prediction of the inspired apostle, 2 Thes. ii. 3, 12. How such a monstrous system of iniquity could have been established under the name of Christ, and in opposition to the instructions of the Scriptures, has excited the astonishment of many a sincere Christian. But such a mode of reflection is attended with a degree of

* Dr. Hawies's Impartial Hist. vol. I. pp. 293, 294

* Dr. Hawies's Impartial Hist vol I. p. 340.
† 2 Thess. ii. 3, 12.

delusion. Such is not the fact. It would have been utterly impossible for that corruption to have existed in the presence of the Scriptures. The sacred books were concealed from the vulgar, as awfully mysterious, and gradually withdrawn from use in the public worship, so that at the period of the Reformation, there were many bishops, men of considerable knowledge and advanced age, who had never seen a copy of the New Testament.

There was another thing which favoured the antichristian apostacy, which was depriving the

people of their sacred rights to elect their own ministers. This has been considered by many as the principal cause of all the existing evils: and the history of the church abundantly confirms the opinion, that in every age and nation, just in proportion as the people have been excluded from the choice of their pastors, the ministry has been filled with incompetent, worldly, irreligious men; and the pure doctrines of the gospel have been obscured, neglected, corrupted, and forgotten, through the ambition and impositions of PRELACY.

Kent.

Θ.

ON CHRISTIAN MARRIAGE.

ALL are professedly ready to acknowledge how important a relationship is that of MARRIAGE; how much it operates on the character and comfort of those who form it: how extended and powerful are its results on whatever pertains to the interests of life. They who enter into it thoughtlessly, and without seeking guidance from the just calculations of prudence and principle, commit an act of folly, which can expect as its consequence, evils of no common order; and are guilty of abusing an Institution specially designed by God for the preservation of social and moral happiness to man.

There are many considerations of a *temporal* nature (into which it is not an object of this Essay to enter) which ought always to precede the formation of the connexions, intended to be consummated in this endearing but momentous union. Suitableness of temper and disposition; correctness of moral habit and deportment; prospect of adequate means for supplying the wants which will necessarily be induced,—such are matters to be estimated by all,

who would avoid in their future years, the pressure of deep and long-continued sorrow. Without dilating on these, it is here designed, under the influence of several forcible reasons, to offer some reflections on the subject of Marriage, applying particularly to those who sustain the character of *Christians*, reflexions to which, it is believed, they are bound seriously to attend, and negligence of which involves a violation of the high vocation wherewith they are called.

It is not expressing a fear which can justly be regarded as groundless, that Christians who contemplate an entrance into this great alliance of life, do in many instances, attend by far too little to the spirit and requirements of their religion; that they do not sufficiently regulate the affections of the heart, by the demands of spiritual interest and duty; and that they permit themselves to feel and to decide too much in similarity to the unenlightened and ungodly. A consistent disciple of Christ has often to lament the departure of his fellow-professors, in this re-

pect, from the course of religious rectitude; and has to witness among them the formation and progress of connexions, which appear conducted under no influence but the unsanctified passions and maxims of the world. The author of these remarks has witnessed and regretted the evil, and has been alarmed by its frequent recurrence in the church of God. He adopts this method of protesting against it; and should his sentiments fall into the hands of any of either sex, who may be in danger of erring in a matter so important, and to whom appropriate guidance may thus be administered, he hopes from them that candid attention which a Christian object should receive from a Christian mind.

The principle so much neglected by those with whom it ought to be considered a universal rule, is plainly this:—*that no intimacy, of which marriage is the intended result, is to be formed by a believer with any person, who has not also given satisfactory evidence of renovation by the Spirit of God.*

The first object of a true Christian will, of course, properly be, to inquire and ascertain whether any, and what directions are to be found with reference to such a principle, in the Scriptures given by inspiration of God. To the inspired volume an appeal shall at once be made; from which it will doubtless appear, that the principle applies to the disciples of the Son of God with the force of positive obligation, and that to act against it, is in every case to sin.

The importance of regulating the nuptial alliance, was, according to the record of the Old Testament, practically recognized at a very early period. The intermixture, by marriage, of the professed servants and worshippers of God, with those by whom his authority was disowned, was posi-

tively forbidden by Divine authority,—denounced as an evil the results of which were most injurious to the interests of religion, and which exposed those who fell into it, to the condign and awful displeasure of the Most High. When the people of Israel were on the borders of the promised land, they were thus addressed by their legislator:—"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee—nations greater and mightier than thou; and when the Lord thy God shall deliver them before thee,—thou shalt make no covenant with them, nor shew mercy unto them; neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly." By Joshua, they were solemnly cautioned again. "If ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain amongst you, and shall make marriages with them, and go in unto them, and they to you: know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until you perish from off this good land which the Lord your God hath given you."† It was mentioned to Ezra, as the crying sin of the people after their return from captivity,—“The people of Israel, the priests, and the Levites, have not separated themselves from the people of the

* Deut. vii. 1-4.

† Joshua xxiii, 12, 13.

land,—for they have taken of their daughters for themselves and for their sons: so that the holy seed have mingled themselves with the people of these lands.* For that sin it was, he sat down mourning and astonished, and would be satisfied with nothing less than the putting away of the strange wives, while the names of many of the transgressors were handed down in ignominious distinction to posterity.†—Now although there were *some* circumstances attending the marriages in this manner denounced, which do not directly apply to the state of society in our own country, (especially the circumstance that the people with whom such intercourse was forbidden, were idolaters) yet there is much, as must be evident to every pious observer, that illustrates the sin and danger of forming permanent union in life with the people of the ungodly world. The general fact is hence clearly deducible, that there is an influence in marriage strongly affecting the character, which demands from those who are anxious for moral rectitude and improvement, much of caution as to the manner in which their affections are fixed; and that unequal alliances,—alliances where the parties are actuated by different spiritual habits and desires, and where *good* is made to meet and combine with *bad*, encountering most imminently, the danger of seduction and pollution,—are guilty, unnatural, and monstrous. The expression of the Divine authority, in application to the Jews, is to be regarded as comprehending the principle for his people in all ages,—that *here* they ought not to walk in the counsel of the ungodly, nor to stand in the way of sinners.

What we thus are enabled to conclude from the Old Testament, will be still more distinctly exem-

plified from the *New*. The evangelical writings do not indeed frequently offer directions expressly on the subject of marriage; the point appearing rather to be assumed than argued, that in *Christian* marriage, the husband and wife ought both, in the emphatic terms of the Apostle Peter, to be, "*heirs together of the grace of life.*" Where directions do occur, they are, however, unequivocal in their import: two examples are commended to attention.

In the first epistle to the Corinthians, the Apostle Paul applies himself to a question, which seems at that time to have been agitated,—whether Christians, who, previous to their conversion, had contracted marriages with unbelievers, ought not to be actually divorced from the wives or husbands remaining in unbelief, because of the evil and peril attending the continuance of the alliance. Such an extreme, advocated by some, he considers as uncalled for; giving his decision as follows. "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, if he be pleased to dwell with her, let her not leave him.—But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases; but God hath called us unto peace." And the husband or wife believing, is told to live excited with the hope of being instrumental in saving the wife or husband believing not. But respecting the formation of a new matrimonial connexion by a believer, (the case taken being that of a believing widow, though the rule of course extends to all) this is the direction;—"She is at liberty to be married to whom she will; *only in the Lord.*"* Here

* Ezra ix. 1, 2.

† Ezra x.

* 1 Cor. vii. 12—16. 39.

is a simple proclamation, the force of which is permanent, and in submission to which, Christians in every period, should act. *They are to marry*—"ONLY IN THE LORD." They, being themselves "*in the Lord*,"—united to the Lord Jesus by the Divine Spirit, and possessing an interest in the redeeming blessings he has purchased, are to marry only such as are thus "*in the Lord*" also:—believer with believer, and with none else. This is the obvious meaning of the passage, which no sophism can evade or fritter away: and we hesitate not to say, that to violate it under any excuse, and from any motive whatever, is a shameful rebellion against the purpose of the Christian calling, and the express testimony of God.

The other example is contained in a well known exhortation, the just application of which is not to be questioned, and the power of which is not to be strengthened by a comment. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth, with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith "the Lord Almighty."* How a Christian can venture in the face of such a warn-

ing as this, to form with one *not* a child of God, a union of the closest and most permanent order earth can witness—it is indeed difficult to comprehend.

It would be easy to employ the attention further, on the *general* statements contained in the word of God, respecting the character of separation from the world, which ought to be sustained by his church, the ends for which it is called, and the objects it is bound to perform; statements which all bear on the principle as to marriage; operating to enforce and to confirm it. But, without amplifying here, and satisfied that this principle receives, from the testimony already quoted, a convincing and solemn establishment, the reader is requested to ponder a truth, which is as indubitable as it ought to be impressive; namely, that marriages formed by Christians in violation of the institute of their religion, are connected with evils many and calamitous, most earnestly to be deprecated, and most cautiously to be avoided. Is it indeed to be expected on the ground of *religion*, that an act can be committed against the expressed will of the Most High God, without exposing the transgressor to the scourge of his chastisement? Is it to be expected on the ground of *reason*, that an alliance can be formed, between individuals whose moral attributes and desires are essentially incompatible, without creating the elements of uneasiness, discord and disappointment? Excited imagination and passion may delude with the belief of innocence and hope of escape; but religion and reason speak the language of unchangeable veracity, and are ever justified in the fulfilments of experience, and of fact.

The operation of the evil results whose origin is thus deduced, is of

* 2 Cor. vi. 14—18.

course susceptible of modifications from several circumstances in domestic and social life; and for many reasons the degrees of public exhibition and of personal pressure may vary. Yet it may be remarked uniformly, respecting these results;—*they are such as deeply affect the character.* A reference has already been made to the moral influence of marriage, and as the marriages forbidden and punished under the Jewish dispensation, were obnoxious on account of the contamination into which they led the professed people of God, so are the marriages of Christians with worldlings in this age, the objects of censure and deprecation, because of the baneful effect they exert on those who are numbered among the redeemed of the Lord. Such marriages as these present constant and insinuating temptations to seduce Christians to worldly dispositions and pursuits; they enfeeble their spiritual energies; interfere with their communion with God; hinder their growth in the attainments of divine life; check and oppose their performance of duty and their pursuit of usefulness, in the family,* the Church, and the world. The author has never known or heard of (what he feels justified in terming) a forbidden marriage, which, if its original character were continued, did not pollute and injure; some instances have been most palpable and painful; nor can it be considered but as a truth unquestionable and notorious, that whoever will so transgress, invokes a very blighting of the soul. It may be remarked respecting these results, again, *they are such as deeply affect the happiness.* Christian character and Christian happiness are close-

ly connected: if the one be hurt, the other will not remain untouched. And who sees not in the unhallowed alliance, a gathering of the elements of sorrow? Are there not ample materials for secret and pungent accusations of conscience, that agitate the heart with the untold pangs of self-condemnation and remorse? Is there not reason for the bitterness of disappointment, and the sadness of foreboding fear, because the best intercourse is unknown—the purest affection is impossible—the noblest union is wanting—and the being on whom the spirit would repose, is, to all that is the sweetest and most sublime in human sympathies, human joys, and human prospects, an alien and a stranger? And what must be the horror of that anticipation which sets forth the event of a final separation at the bar of God, when, while the hope of personal salvation may be preserved, the partner of the bosom is seen as one to be condemned by the Judge, and banished with everlasting destruction from his presence and the glory of his power! O the infatuation of the folly which leads to unite, where are created evils like these, rather than where God will sanction, and where time and eternity will both combine to bless!

That much injury has arisen to the public interests of the Church of Christ, from the transgression against which this warning is given, cannot be doubted. Injury done to individual character, is injury done to the community to which the individual is attached. It has always been a fact, that whoever sins in the household of faith, sins not only against himself, but against others; and that this transgression is one peculiarly extended in its influence—operating more than, perhaps, any one else

* The effect on the religious education of children, ought not to be unnoticed.

which can be named, to bring religion from its vantage ground—to clog its progress, and to retard its triumph. The allotted limits of this paper, do not allow the extended illustration which might be produced. Uniform experience has taught, that if we would avoid inflicting a stigma on the Gospel we profess; if we would preserve to it its claims to respect from them that are without; if we would promote its honour, and urge on the accomplishment of its designs—we must form and conduct all our relationships, on the principles of high and holy consistency, and determine practically and solemnly in them all, “*to keep ourselves unspotted from the world.*” This is the only course;—*who* will dare, in order merely to gratify a mistaken passion, to strike a blow at that sacred cause he is pledged before heaven to support?

Reader, the considerations which have been simply stated in these pages, have been advanced that your conduct in arranging for, and entering into the marriage union, may be influenced and guided aright. You are asked, seriously and to the conscience, whether duty and interest do not combine to press on you the principle affirmed—that “the intimacy, of which marriage is the intended result, should be formed only with one who has also given satisfactory evidence of renovation by the Spirit of God?” By what is due to God, and to your own soul, and to the souls of others, you are intreated with the utmost earnestness, to act as is required by the great obligation of Christian being. Tremble at the idea of failure, and determine in the strength of God that you will avoid it. Be not deceived by any

plea which will not stand the Scriptural test. Do not admit any of the evasions which passion, so willing to delude, is so fertile in presenting. Let your partner be chosen from the children of the heavenly King, and be one who may well be recognized to have been with Jesus. This will be a union honourable and useful: it will secure the highest bliss that mortals can ever know: it will be worthy of the Redeemer's followers, and will adorn the Redeemer's church; it will shed around the family and social sphere a sweet influence of grace, that shall cheer every trial and brighten every joy; and when its tie shall be severed by death, the parting will be soothed by the prospect of meeting in the eternal communion of the skies.

Whether the wish of the author, that he may in some measure prevent a grievous evil, over which, in common with many, he has lamented, is to be accomplished—he does not venture to decide. He knows the difficulty of inducing others to be guided by advice on such a subject as this, and has already felt a degree of discouragement, which has sometimes almost determined him to preserve a hopeless silence. But duty ought to be done; and surely the blessing of God will not be entirely refused to an effort, which aims simply at promoting his glory. The individual who puts forth this testimony, may not be wholly indifferent to some; and willing to give to the object he has in view, whatever weight may arise from his station as a Christian minister, he subscribes his name.

JAMES PARSONS.

York.

REJOINDER IN REFERENCE TO THE SCHEME OF A GENERAL CONGREGATIONAL UNION.

To the Editors.—The insertion of my "Questions" in your pages having drawn from one of your Correspondents a Reply, I am intitled to the privilege of rejoinder; but, to relieve you from the apprehension of an interminable controversy, it may be worth while to state, that I intend this to be my final communication on the subject.

The writer of the Reply informs you that he has "duly weighed" the questions, and he puts a decisive negative on them all. It is no new thing for the reasons of a decision to appear perfectly satisfactory to the mind of one party, whilst they fail to carry conviction to that of the other. I confess that I remain unconvinced. I am afraid, indeed, that, after attentively perusing your correspondent's paper, I have failed to discover the bearing of some of his remarks; and I fear that I should find it very difficult to state, in a series of plain propositions, the reasons by which his decision is justified. The tone, moreover, of pleasant surprise, in which he notices my apprehensions of "jealousies and hostilities" might, possibly, have been characterised by somewhat more of courtesy, especially as I had expressly shown that it was the tendency of the system, not the character, of the parties, of which I was apprehensive. But I readily acknowledge, that if my apprehensions were absurd, they could not be met more fairly than by ridicule.

It would be wearisome to your readers to be conducted a third time over the same course, and I shall not confine myself, therefore, to the precise order hitherto marked out. *Dunelmensis* is anxi-

ous to establish "the principle—the SAFETY of union;" a principle which, as it appears to me, it will not be difficult to show that he has not established.

I have, in the outset, to thank your Correspondent for several concessions. With me, he protests against the erection of a court of appeal, and will not intrust the proposed representative body with "legislative or executive power:" the ground on which we meet, then, is common; and, without defending our order, I have only to show, if it can be shown, that the projected Union is incompatible with that order. He admits, too, that "in a matter of this kind, presented to so many thousand individuals, universal agreement" is not to be expected; and this is the very affirmative of a question on which he pronounces a verbal negative. Surprised as he is at the apprehension of strifes, he admits their possibility; but whatever the tendency of the system may be, he trusts for prevention to the excellence of the men who are to constitute the Union, and looks for remedy in the event of mischief to the dissolution of the body. He contends that the measure will be "more safe now than it might have been half a century earlier." This seems to me very like a concession of the writer's great principle; the comparison certainly implies the existence of some danger, counteracted indeed, but without such counteraction, threatening "our principles as Independents." It was argued, that if the proposed Union should have no object but such as other institutions contemplate, it would be cumbrous; and if other objects should be contemplated, it might be inju-

rious. The reply admits that the great object would be neither more nor less than that of a Home Missionary Society; and yet a multitude of other objects are incidentally named. Other concessions might be pointed out, but I am anxious to restrict myself within reasonable limits.

To facilitate inquiry, we must clearly understand the state of the question. Hitherto the Union has presented itself as a kind of chimera, appearing to some with an aspect of imposing beauty, and to others "in such a questionable shape," that they have dared to challenge it, but always wearing a form so impalpable as to elude every attempt to grasp it. Sometimes it seems to embody all the churches, with all their constituent elements; sometimes it appears to shrink down into a select party of delegates, as the church means, in certain lips, the functionaries of the ecclesiastical community. In reading your Correspondent's letter, I was led sometimes to imagine that I had discovered this Union to be a simple and grand association, formed for the sole object of diffusing the gospel throughout our country. It was to be assimilated to a Bible or Missionary Society in its constitution; it was efficiently to subserve that object at which the Home Missionary Society has inefficiently aimed; it was to perform for the country at large those offices which our several County Associations perform for the respective provinces. I was now ready to conclude that the scheme was to issue in the formation of nothing more or less than a benevolent evangelizing society. Such are the County Associations with which I am acquainted; and such, as Dunelmensis admits, is "the Congregational Union of Scotland," an association comprehending

many provinces, simply, I imagine, because the churches are few, and the field is compact. The question now was, whether the association of all the churches throughout the country would be as efficient as the local concentration of provincial associations? or, whether the Home Missionary Society, designed to meet the necessities of the more destitute provinces, ought to be either superseded by this national Union, or to be merged in it? But I soon discovered that Dunelmensis would not be satisfied with a union thus simple. I found that one object for which he was solicitous was to incorporate a society that might diffuse, under the sanction of authority, the knowledge of our particular sentiments. Another desideratum was to alter our "peculiar attitude," (in what manner, or with what view, I have failed to discover,) "as it regards the good men in the endowed church." A further aim was to establish a new medium of fellowship with foreign churches. In a word, it is obvious that a *denominational* Union, an *incorporation as a denomination*, is the object desired, a project which I at first viewed with apprehension, but which I now contemplate as decidedly objectionable.

We are told that the plan is to unite "*the churches*." Now the church, with us, consists of a congregation of faithful men, gathered together in one place, so that every individual may hear, and judge, and vote for himself. Thus are the rights of conscience preserved. But how are the members of our churches to exercise these rights in the projected Union? As they cannot convene personally, they must send their representatives to the provincial association; and that association must delegate certain of their number to represent the whole in the great national

session of the Body. In our existing County Associations, delegates are appointed for a specific purpose, to administer the bounty of the churches. In the representative assembly now contemplated, they must be empowered to decide on any "great question" in which, in our separate state, the denomination may be interested, to fight the battles of the denomination, to become the organ of communication with the church universal, and to speak with authoritative voice the "sentiments" of the denomination, through the instrumentality, Gentlemen, of your Journal, as "the accredited vehicle of our sentiments." These are powers not to be delegated in consistency with the principles we profess to hold to any body of men.

To commit to the representative body any "legislative or executive power" would, it is admitted, be utterly inconsistent with our principles: but it may be easily shown that such a power must be exerted by it. Much am I mistaken if a practical difficulty requiring its exercise, would not present itself on the very formation of the proposed Union. On what principle are the churches to be admitted into union? Shall every separate society, bearing the designation of an Independent Church, be entitled to admission? Then how many communities, from which, in our separate state, we have been compelled by conscience to withhold fellowship, will be incorporated? This is too startling a proposition to be entertained. But what, I ask, shall be the rule of admission? What symbol of orthodoxy shall be proposed? And what tribunal shall be erected to decide the question of Christian purity? And supposing the Union happily organized, and every difficulty overcome, is the church once united

to be considered as bearing an indelible character? Is the seal of incorporation never to be broken? Should error insinuate itself, or should an unholy ministry be tolerated, what steps shall the national Union take? Unless we are to give the sanction of the Incorporated Body to every such case of error or immorality, an investigation must be instituted, and a court of inquiry must be erected; evidence must be received on the one side, and appeal cannot be refused on the other. In cases also of division, although your Correspondent can scarcely conceive of the ignorance that would appeal to the Union, I cannot conceive how appeal is to be avoided: should division of feeling issue in the formation of a separate church, such an investigation must take place as shall determine whether the separating community is to be recognised or rejected; that is to say, whether it shall be authoritatively pronounced a true church, or visited with sentence of excommunication.

One of the concessions which I have said your Correspondent makes, is, that some of the "many thousands" interested in the question will "decidedly refuse to join the Union;" and this is a consequence of which he seems to make exceedingly light. I cannot sympathise with him in his sentiments as to this consequence. Much rather would I see a coalition of evangelical denominations, than a new sub-division in any of them; and a sub-division of our churches into Congregationalists and Independents would, I fear, be the inevitable consequence of the projected measure. I know that the odium of schism would be laid on the party dissenting from that measure. Much pity would their weak consciences awaken; much censure would their stubborn de-

mur call down upon them; much disadvantage would they have to suffer in complaining silence. How *could* they complain, when, as Dunelmensis shows, they would be excluded from the incorporated brotherhood "by their own voluntary act?" But so were our nonconforming forefathers self-excluded; a comprehension was sought with the terms of which their consciences were too weak to comply, and they were branded with the guilt of schism, and loaded with social disabilities. Yet we have been accustomed to think, that the guilt of schism rested with those who erected around the reformed churches of the country an unscriptural pale; and should some new pale, unwarranted by scripture institutions, be erected around our churches; should expediency be allowed to usurp the place of apostolical precedent in erecting such a pale, we cannot but feel that we shall be forced into a reluctant and disadvantageous separation. To those within the pale, our voluntary exclusion may be a very light matter; to us it will be a most distressing grievance. I conjure the churches, I conjure the brethren not to force us from the privileges of full and unfettered communion.

Dunelmensis denies that an exclusion which is voluntary can be a grievance; and he illustrates the case by a reference to our Bible and Missionary Institutions, from which our churches are allowed to stand aloof without being charged with schism. Sustained by these examples, he argues that "the supposition" involved in my third question "overthrows itself."—Having assumed the parallelism of these societies with the projected Union, he has erected on the assumption the stately syllogism. The major being granted—the minor, that "some churches do not

support" those societies, cannot be denied; and the conclusion follows with an astounding force of demonstration, "therefore there should be no such institutions!" Had this argument been enunciated from a platform, what rounds of applause would have thundered through the assembly. Such a syllogism was too good to pass with a single application. It figures next in reference to County Associations, and the renewed announcement of the conclusion "makes assurance doubly sure." This specimen of *reductio ad absurdum* would have been perfect, had it not been for one slight oversight; the proposition virtually contained in the major assumes the point at issue, and thus the argument becomes a specimen of *petitio principii*. The general societies specified, as well as our County Associations, are benevolent evangelizing institutions, instituted for specific purposes; many of them happily overstepping the boundaries of sect and party, and none of them entrusted with any other charge than that of administering the bounty of the churches. Where shall we find the parallelism between these institutions and a Denominational Union?—a Union which is to embody the churches, as churches, which is to pronounce on their claims to be recognised as true churches, which is to become the accredited organ of the associated churches, watching over their interests, and enunciating their sentiments, which is, in one word, to be consolidated into the INDEPENDENT CHURCH?

Singular as your Correspondent deems the inquiry, whether the proposed Union would not constitute us a sect, he has, I fear, left his readers at large but little satisfied with his disclaimer. I am still ready to maintain, that while we adhere to our principles we are not

a sect; and "no man shall stop me of this boasting." If I understand the meaning of the appellation, a sect is a body of religionists who institute some term of communion peculiar to themselves. If subscription be demanded to a human creed, or if adult immersion be made a pre-requisite to communion at the Lord's table, I discern the badge of sect. If, on the contrary, the simple term of communion be the evidence of scriptural piety, I see, in this case, a church which is of no sect; it is simply and emphatically a *Christian* church. To such a church I can admit the pious Episcopalian, should he be disposed to seek admission;—a privilege which, in the absence of evangelical ministrations among his own body, he is not unlikely to seek. On the same principle I could admit the pious Quaker, could a case be supposed of one rejecting the ordinance of baptism, and yet retaining that of the Lord's Supper. These I should not, indeed, receive on the mere recommendation of their respective communities, because I might doubt whether piety were an indispensable term of communion among them. A letter of dismission, on the contrary, from a Baptist church, and from many of the churches in the connection of the late Countess of Huntingdon, I should accept, satisfied that with them the scripture term of communion is indispensable. Thus can I grant the right of unfettered fellowship to every Christian; and I can reciprocate that fellowship holding communion with any body of Evangelical Christians, who will leave me equally unfettered by sectarian requirements.

But if a Denominational Union be established, the right of admission must be founded on denominational distinction. The respective communities must be incorporated,

not as *Christian* churches simply, but as *Independent* churches. With your Correspondent I maintain, that "the constitution of our churches is opposed to sectarianism." But when he argues "that certain denominations are sectarian, is to be ascribed more to their constitution than to the mere fact of union," I reply that by their very constitution they are united in consolidated bodies, and form sects distinguished by denominational organization. I grant that, "if divided into twenty parts, their sectarianism would be the same;" but, if I may borrow an allusion from science, each fragment would exhibit the same angles and phases as did the entire mass. We, on the contrary, cannot form a consolidated body without losing, in the consolidation, our present characteristics. We must *then* become the Independent Church, which is a solecism in language. Independency must be made the term of communion with such a consolidated body, and we shall be at once erected into a sect.

I am not insensible to the majesty and loveliness which seem to invest the conception of the pictured Union, and I feel the disadvantage under which he must labour who ventures to dispute the legitimacy of the splendid scheme. It may seem captious to object to so beautiful a theory; it may seem absurd to indulge suspicion as to so admirable an expedient. Yet I would ask whether Constantine might not, on the same ground, have scorned the weakness that could object to his happy expedient of conforming the hierarchy to the model of the civil government? And I would ask what conception can be so grand as that of a church universal, of which the Vicar of Christ is the Head, diffusing his influence throughout the

whole body, and himself the sensorium, affected by the thrill of the remotest and meanest member? I would then turn from splendid theories and masterly expedients to scripture models and institutions, and would ask, what warrant can be produced for the project under consideration, from that collection of inspired documents to which our churches have hitherto appealed as their sole authority? I find warrant in the New Testament for all the ordinances of internal discipline. I find warrant there for the collection of charitable contributions, and their administration by the hands of approved brethren, delegated to perform this service. I find warrant there, also, for the mission and support of holy men, "whom," if the churches "bring forward on their journey," they "do well, because that for his name's sake they went forth, taking nothing of the Gentiles." But in vain do I look for any model of that incorporation in which it is now proposed to consolidate our churches. I ask for authority, and I can gather this only—that the measure is highly expedient, and that we understand our principles too well to be injured by its adoption.

That there is a tendency in the projected scheme incompatible with the spirit of our institutions, may, I think, be inferred from the nature of the speculations and remarks which have appeared in its favour. I am reluctant to specify cases. I may, however, observe, that one plan, carefully matured, proposes to hear appeals from the contending parties of individual churches. I may refer also to that tacit acknowledgment of dangerous tendency which leads those who assent to the measure, to advise the most cautious provisions against interference with scriptural principles. I may refer to the

paper of my respondent as certainly proposing some designs not to be entertained by Independent churches. I may remind you, Gentlemen, that you have yourselves spoken of certain suggestions as "premature," a term that seems to speak of progressive steps to something beyond the scheme that is in the first instance to be adopted. And will you allow me to offer a single observation on a remark included in your reference to my questions? In referring to the Writer of these questions, you speak in such handsome terms as claim my respectful thanks; and then you add the remark to which I have alluded:—"Confidence," you say, "is a plant of tardy growth." I am happy to have this opportunity of declaring, that I have the fullest confidence in my brethren, and that for many of the avowed friends of the projected Union I entertain the highest veneration. But to repeat a remark of my former communication, this is a question "not of character, but of principles." Confidence in my brethren will not justify me in committing it to them, to judge and act on behalf of those churches, whose inalienable right it is to judge and act for themselves.

"The principle of Union" is, I trust, as dear to me as to the warmest friends of that formal Union to which I object, and I object *because* the principle is dear to me. I am satisfied that the churches of our order are intimately united in affection, and I think that they are efficiently united in co-operation. Most unwilling should I be to circumscribe them within a pale that could add nothing to the reality of fellowship among themselves, while it would be a new barrier thrown between them and other Christians. I prefer to dwell in "a land of unwall'd villages." When I see

other denominations growing impatient of their trammels, I would not bind our churches with the bonds of denominational restriction. When I see piety demonstrating itself in so many different communities, I would not retire within my own party for fellowship; I would rather put in a plea for more unrestricted communion with all that hold the Head.

I am attached to the principle on which our churches are modelled, because I believe that as it is a divine institute, so it is eminently adapted to promote that scriptural piety which is the basis of every true church. For this reason I dread any infringement on its simplicity. I regard it as precious chiefly for the conservation and extension of truth. I will close my observations already, I fear, too extended, by citing the words of one whose eloquent pen will instruct us no more, and whose large and lofty intellect is now occupied in the contemplations and praises of that universal and perfected church, among which

error no longer subsists, and which party no longer divides. "Truth and error, as they are essentially opposite in their nature, so the causes to which they are indebted for their perpetuity and triumph are not less so. Whatever retards a spirit of inquiry, is favourable to error; whatever promotes it, to truth. But nothing, it will be acknowledged, has a greater tendency to obstruct the exercise of free inquiry, than the spirit and feeling of a party." "Religious parties imply a tacit compact not merely to sustain the fundamental truths of revelation (which was the original design of the constitution of a church) but also to uphold the incidental peculiarities by which they are distinguished. They are so many ramparts or fortifications, erected in order to give a security and support to certain systems of doctrine and discipline, beyond what they derive from their native force and evidence."

I am, Gentlemen, yours, &c.

ROFFENSIS.

REV. WILLIAM ELLIS *versus* DR. CARPENTER.

AT the last Unitarian Festival, held at Manchester, there was a gathering of the most influential men of that party, to further the interests of "the British and Foreign Unitarian Association." The proceedings of the day were regarded to be sufficiently important for distinct publication, and therefore appeared in a pamphlet entitled "Report of the Proceedings," &c.; and thus a permanent record was secured, for sentiments which, being uttered after dinner, might else have evaporated with the fumes of the wine.

Amongst the ministers who addressed that convivial assembly,

the Rev. Dr. Carpenter, of Bristol, appeared, a gentleman who, for his urbane conduct, his candid spirit, and devotional feelings, must ever be regarded as an ornament to his party.

I regret, however, that, amongst other remarks which that gentleman delivered, that, in my judgment, are not indicative of much intellectual strength, the following statement was made: "The accounts I have heard given by Mr. Ward, of his method of instructing the Hindoos, brought nothing into view, which I should not myself have gladly taught them; and those who have examined the work

of Mr. Ellis, on the South Seas, may perceive that, in them, the simple principles of Unitarianism are essentially taught."

This extraordinary assertion ought not to pass uncontradicted; and I venture to think, "that those who have examined" the work in question, must greatly wonder how the worthy doctor, if he had himself read it, could so complacently talk of the "simple principles of Unitarianism," when several passages might be promptly cited to show, that the Polynesian converts were fully taught, and truly received, those opinions which are usually denominated—orthodox.

The Prayers of Pomare, "Lead us to Jesus Christ, and let our sins be cleansed in his blood. Grant us thy good Spirit, to be our sanctifier"—are assuredly not Unitarian; and in the letter which that chieftain addressed to the Missionary Society, he exclaims, "When this body of mine shall be dissolved in death, may the *Three-one* save me!" And this mode of expression occurs again in the same document.

To place this question, however, beyond dispute, Mr. Ellis has availed himself of a *second* edition of his work, enlarged and improved, which is now in course of publication, to notice this statement; and I beg leave to transcribe his remarks thereon:

"The speech, containing these affirmations, was made after a public dinner, in connection with a toast referring to Missionary exertions; a subject at all times inappropriately brought forward when associated with usages of conviviality, derived not from a Christian source, and in the observance of which, good old George Herbert's advice,

'Drink not the third glass,'

is not always regarded. Christianity is not always, as some of its enemies have misrepresented it, a morose unsocial system; it is eminently adapted to promote cheerfulness, and social as well as individual enjoyment; but its enjoyment is of another and a higher order than that of

which the mere animal parts of our nature are susceptible—the excitement of wine—beneath the influence of which, the loftiness and energy of intellect, and the kindest affections of the human heart, are often alike degraded and destroyed. On occasions of festivity, when toast follows toast, though the parties may not have passed the boundaries of sobriety the giving of Christian sentiments as toasts, is not very honourable to Christianity itself. It is like introducing the sacred form of Religion, entwining the leaves of the ivy and the vine around her brow, placing the bacchanalian cup in her hand, and causing her to utter the responses which direct the orgies of the place. The habit of sitting, or standing up, and repeating, before drinking a glass of wine after dinner, a religious sentiment is much less followed than formerly; and the sooner it is altogether discontinued the better. The practice is not peculiar to Unitarians, though, at the Manchester dinner, the toast, in support of which Dr. Carpenter's speech was made, was one of a series, which, according to the Report, extended to twenty-one.

"It is not, however, my object now to remark on the toasts, nor even the speech of Dr. Carpenter, excepting so far as the speech regards the instructions given to the Tahitians. It is not necessary that I should offer any vindication of what Mr. Ward and his companions taught the Hindoos. His sermon on the love of Christ, besides other public records which he has left, prevent its being questionable whether he taught Unitarianism or not. And I cannot but regret, that by Dr. Carpenter, towards whom I entertain no other feelings than those of respect, and desire to use no other language than that which courtesy would dictate, any statement in these volumes should have been so misunderstood as to have occasioned the declaration to which I have felt it needful to refer. It is somewhat singular, that my companions and myself, though in each instance we have inculcated the same sentiments, should have been represented by one class of readers as, 'by my own account,' usually choosing, for subjects of address, 'the immaculate conception, the Trinity, and the Holy Ghost, and other mysterious doctrinal points;' and by another class, as teaching 'the simple principles of Unitarianism.'

"It is difficult to suppose that, when this latter assertion was made, it simply meant, that, in connexion with other great doctrines of revelation, the Missionaries taught that, in opposition to the 'lords many, and the gods many,' the gods of wood, and stone, and feathers,

the works of their own hands which the heathen worshipped, there was One living and true God. By 'other great doctrines of revelation,' I refer, in addition to the existence, perfections, and character of the true God, to the doctrine of the fall of man from his original state of rectitude and happiness; and, in consequence of this, to an inherent disposition to prefer and practise evil, and an exposedness to its penalty; to the Messiah, the divinely appointed and only means of deliverance; to the divinity of Christ; to the atonement by his death; to faith in him as the sinner's justification before God; and to the divinity of the Holy Spirit, and the necessity of his influence to render the declaration of the gospel effectual to those to whom it was proclaimed.

"If Dr. Carpenter meant that, with these doctrines as parts of a revelation, to the completeness of which they were essential, and in the full declaration of which their own fidelity was to be proved, the Missionaries inculcated a belief in one God; he must have known, that the term Unitarianism, when used as descriptive of such teaching, was inapplicable to the sentiments of those who have designated themselves Unitarians. But if, when Dr. Carpenter stated that in the South Sea Islands 'the simple principles of Unitarianism are essentially taught,' he meant that the Missionaries instructed the natives in the belief of one God, to the exclusion or neglect of the other great doctrines of revelation above stated, viz. that they taught what those whom he addressed considered as the essential principles of Unitarianism—then the assertion appears entirely gratuitous.

"There is not, and there has not been, a single Missionary there, since their first establishment, now four-and-thirty years ago, who, had he inculcated what Unitarians themselves call Unitarianism, would not have been regarded, by his companions, as having renounced his faith, and forsaken his Lord. The command of Christ to teach all nations, in obedience to which the Missionary had devoted his life to the labour of preaching the gospel, directed him to baptize every proselyte in the name of the Father, and of the Son, and of the Holy Ghost, and thus explicitly enjoined the exhibition of the doctrine of the Trinity, which every Unitarian professes to deny: and, so far as Polynesian Researches is concerned, the affirmation appears without the least foundation.

"In confirmation of this, it is unnecessary to do more than refer to the work itself. The passage, in connexion with

which these remarks are introduced, together with every other, in which the sentiments held or taught by the Missionaries are stated, are sufficient to shew that they have not promulgated a mutilated gospel—the vast accession of enjoyment to all classes, shews that is not a melancholy system—while the opinions expressed by the converts themselves, shew that their faith is not what is usually denominated Unitarian."

If any additional evidence be considered necessary, I will just observe, that *The Tahitian Hymns*, being the only public formularies of worship amongst the Islanders, may be fairly appealed to on the question at issue. A friend of mine, who has been in the Island, has pointed out the following verses, as affording, I think, most conclusive testimony against the Doctor's remark, and has furnished me with the translation which follows it.

The 106th Hymn in the Tahitian Collection.

"O te Medua no te rai,
Tana Tamai o Jesu Christ,
Tei aroha mai nei ia tatou
Tee taata hara no te ao.

E oia nona e maitai ai
Te taata lino no te ao
Te Teru-Tahi no te rai
Ta tatou ia haamaitai."

TRANSLATION.

The Father in heaven,
His Son Jesus Christ,
Who did compassionate us
The guilty men of this world.

And he by whom is made good
The sinful men of this world,
The Three-One in heaven
It is that we praise.

I trust, therefore, that the Doctor will no longer deceive himself, and mislead his auditors, by imagining that it is by the "simple principles of Unitarianism," that the delightful transformations of character have been achieved in the Southern Isles. The systems are as remote as the poles. Our missionaries have preached "Christ crucified"—unto the Jews a stumbling block,

and to the Greeks foolishness; but unto them which are called, Christ the power of God, and the wisdom of God." My fervent wish is, that Dr. Carpenter and his brethren may be brought to adopt that re-

medial system which the apostles preached, and then they will share with us, and *not till then*, in apostolical success.

Z. Z.

REPLY TO QUERIES ON JOHN IV. 1.

To the Editors.—PRESUMING that the author of Queries on John iv. 1. in your Magazine for last month has no reference to sectarian opinions on infant or adult baptism by sprinkling or immersion, but to *Scriptural Baptism*, I beg leave, as a Congregationalist, unattached to any party, as such to suggest the following answers, and to express my belief, that the cause of truth and union among Christians would be much promoted, if admission were afforded more generally to argumentative papers on questions of Christian practice, provided such only were allowed as confined the discussion to logical deduction, unaccompanied by application to the reader or exhibition of feeling, which always tends to blind rather than clear the eye to the perception of truth.

Answer 1.—The performance of miracles by our Lord, which testimony John's ministry wanted, renders it probable that the *fact* was related, and not an *exaggerated report*.

2.—Prior to the statement in this chapter, it appears, that Christ himself baptized his first disciples, John iii. 22. but here we find, John iv. 2, that this rite was administered subsequently by his disciples only. Our Lord Jesus Christ, "as a son over his own house," committing this duty to his servant, for which John had no authority, but appears to have

always baptized *himself*. Two of John's followers were Christ's first disciples, and we must suppose multitudes afterwards became, as we find the same characters coming to both, Matt. ix. 13. ; xxi. 32.

The character of the persons whom the disciples baptized was no doubt various, according as their belief was temporary or historical; the faith of miracles, or *justifying faith*, which last only eleven of the apostles, perhaps the seventy, and comparatively few of the multitude who were called his disciples appeared to have exercised.

The qualification which distinguished them from the disciples of John (whose was a baptism of repentance *alone*) appears to have been a belief of the gospel message, which was now first published, confessed by baptism, and often audibly declared as by the Eunuch, "I believe that Jesus Christ is the Son of God," Acts viii. 37.

From the multitude who received the baptism of John and our Lord, it seems to have signified *chiefly*, besides a confession of sins, a *profession of discipleship*. As our Lord never gave the disciples any power to judge the hearts of men, and we read of none who were refused baptism, (though many were warned by John when suspected of improper motives,) must we not suppose that the disciples baptized, as a

matter of course, all who desired to make this profession?

In John ii. 23, Salem is mentioned as near to *Enon*, where John baptized. As our Lord was near to John, this was probably the scene of great increase to *Christ's* disciples from *his*, in agreement with his declaration, "He must increase but I must *decrease*." The two who followed Jesus, no doubt professed to be *Christ's* disciples, in the same manner as they had done to John, as John's disciples at Ephesus afterward did, Acts xix. 4; and we must suppose all John's disciples would, when they heard and received his testimony to Christ, which is corroborated by Matt. xiv. 12, from the immediate information communicated to Christ by his disciples after John's death. That John's baptism was instituted by God, and therefore by the Saviour himself, our Lord's obedience to it fully proves, as this could only be for an example; he had no sins to wash away, but he said, "thus it becometh us to fulfil all righteousness."

When they requested to become his followers, no doubt they were received at once by baptism, the act itself including a confession of repentance and faith.

The number must have been very large, as multitudes were "offended at his sayings, and walked no more with him." The great body of the disciples could not have followed him, and yet we

find great numbers in many places believed, and of this number perhaps, but a small part were real disciples, of which were the five hundred brethren who beheld our Lord in Galilee after he was risen. The others went back.

In return, I would suggest the following queries:—1. Does it not appear from these and the prior verses, that our Lord adopted, as the *sign of discipleship*, the rite which, by the direction of the Holy Spirit, John, (as appears from his very name) had instituted, and which, as such, necessarily involved the belief of Christ's mission as Saviour?—2. If so, is it not possible, that the two extremes of practice with regard to this ordinance may both be unscriptural?

Its administration to unconscious infancy on the one hand, and on the other the unauthorized interference of separate churches, in requiring a relation of experience prior to such public profession, wholly unconnected, as it appears, with the Lord's Supper, which belongs to separate communities, but even for admission to which no other criterion than fruits or actions, Matt. vii. 20, was given by our Lord, who seems to have intended that the purity of his church should be maintained by dismission from it, in cases clearly pointed out, rather than by placing barriers to admission.

Y. Z.

THE MOTHER TO HER CHILD.

AND must thou, fairest flower! depart,
Nor longer find within my heart

A soil to cherish thee?

Then let me seek a fadeless wreath,
That braves the wintry storms of death,
And blooms immortally!

Alas! by hands angelic placed,
Thou sweetest bud! the spot had graced,
And thorns refused to come;
But all too pure for mortal skies,
Too soon thou sought'st in paradise,
A bright and cloudless home.

Cypress Wreath.

REVIEW OF BOOKS.

Modern Fanaticism Unveiled 12mo. pp. 247. Price 6s. Holdsworth and Ball.

IT was once proposed by a Member of Parliament, (of course an *Irish* member,) that it should be enacted, "that from and after a certain day, every anonymous publication should have the name of the author on the title page." We are sometimes disposed to wish that his proposition had been carried, for, though it would have deprived some of the gratification of knowing a secret, and others of the gratification of telling it, and others both of the gratification and surprise with which curiosity is sometimes rewarded, yet it would also have saved many, (and us, at times, among the number,) from those painful feelings which attend excited and unsatisfied curiosity, and what is worse, from the mortification of having to confess to others our entire ignorance of the authors of certain performances; and this to a *reviewer*!—one who is supposed, and who naturally wishes to be thought, to know something of literary secrets, is a calamity of such magnitude as they only can know who have experienced.

If the parliamentary proposition had passed into a law, the author of the "*Natural History of Enthusiasm*" would have been known at once, and many of those evils which we have just enumerated, and which we know to have been excited to a considerable extent by its anonymous character, would never have been felt. On the same supposition, the present work would have come to us with the name of its parent fairly and legibly imprinted upon it, and we

N. S. NO. 77.

should have known immediately whether it proceeded from the same pen or not. We have heard it stated that it does; whether, however, this was a private opinion, suggested by the subject of the work and the talent displayed in it, or whether it was founded on "good authority," it is neither our business nor our intention to determine. The work is said to have been traced to the Q. Q. family, (whom it is unnecessary more specifically to describe,) and this it has been thought *proves* the common origin of the two publications. Here, however, it is obvious to remark, that this takes for granted the truth of an hypothesis respecting the author of "*Enthusiasm*," with which the public is not yet generally satisfied. That the work before us *does* belong to the Q. Q. family, we are, ourselves, *perfectly certain*; we make no mystery of the matter; we *know* it. Reviewers and writers in periodicals, when so favoured as to be entrusted with, or so fortunate as to discover, a secret, are exceedingly apt to play upon the feelings of their readers, and to tease and torture them by dark enigmatical suggestions, just sufficient to provoke curiosity, or perhaps calculated to give it a wrong direction. All this, however, as our readers perceive, we have, in the present case, utterly contemned; our knowledge, or rather the expression of it, has taken the form of direct assertion; and we are ready, not only to repeat what we have asserted, that the book proceeds from some member of the Q. Q. family, but to state, that we

Q q

have the proof lying before us, in a few lines from the hand of the writer himself. This is decisive. We will put our readers in possession of the very words of our authority. The preface (not a long one) commences, with a slight transposition, in the following manner: "It is not of the smallest moment to inquire who is the writer of these pages; the sole query which we aim to provoke is "*non—Quis sed—Quid.*"

Having settled the question as to the author of the work, we proceed to the examination of the work itself. It consists of five chapters on the following subjects; on *Assurance, Miracles, Pardon, Prophecy, Profane and Vain Babblings*. Each of these chapters consists of a well written dissertation on the subject which it professes to discuss. The work displays admirable talent. The writer is, obviously, a person who has thought much, and who has thought well. He is thoroughly acquainted with his subject, and in general treats it with the air of a master. There is great force in his reasoning, and there is great care displayed accurately to ascertain the real sense of those Scriptures on which his reasoning depends. The style is principally characterized by its freeness and strength. The author seems to write from the fulness of his heart, and as if excited by the necessity of attempting boldly to arrest the progress of modern absurdities; he does not waste his time, therefore, over artificial niceties of phrase, but he does frequently pour forth passages of vivid and masculine eloquence. We esteem the work a very seasonable, and as adapted to prove a very useful, production. We have read it twice over, with no ordinary pleasure. It not only bears repe-

tition, but in many places demands and deserves it. We must not fail still further to remark, that it is distinguished throughout, by the glow of a piety evidently as sincere as it is fervent, and as Scriptural as it is sincere.

From the preface we quote the following sentences, in which the writer describes his own object, and alludes to his hope of success in a manner which appears to us eminently beautiful.

"To guide the recently awakened mind in its pursuit after truth; to guard the impetuous against the wildness of enthusiasm; to assist the timid, who, in their hesitancy, scarcely 'know to refuse the evil and choose the good;' and to press upon the candid enquirer the force of that inspired aphorism, so applicable in this age of conflicting opinions—'The prophet that hath a dream, let him tell a dream, and he that hath my word, let him speak my word faithfully: *What is the chaff to the wheat?* saith the Lord;' these are the ends designed by this little volume; and whatever be the meed of notice or neglect which may be awarded to it by an impartial public, a hope is entertained, that the secret prayer of faith which follows it into the world, will not return without some fruit of usefulness, though it be but a single sheaf to bind into the happy bosom of the reaper."—pp. iv. v.

The "Introduction" is by no means equal to the rest of the volume—at least the first half of it. We could almost wish it were possible for our readers to purchase the copies that may remain of this edition, without the three or four leaves which this part of the introduction occupies. The latter part of it, however, is very striking, in which the writer shows the *intellectual* injury which fanatical extravagance is calculated to inflict on the most gifted minds, by contrasting together two passages, the one taken from the early, and the other from the later productions of Mr. Erskine. The difference in the mental character

of the two extracts is immense. Their juxta-position illustrates the truth of the remark with which they are introduced, a remark expressed rather poetically, perhaps, but still very beautifully.

"Others, too, we could name, who once played skilfully on 'an instrument of ten strings,' while multitudes listened to the symphonic melody till their passions were alternately roused and soothed, melted and entranced; but these sweet minstrels have broken their harps, or cast them away, as sacrilegious accompaniments, and now they strike nothing but a *monochord*, whose perpetual ding, ding, reverberates on the ear, like—what, in truth it is—the *knell of departed excellence*."—pp. 10, 11.

In the first chapter, the subject of *assurance* is investigated in a very luminous and scriptural manner. The writer enters into a brief, but, in general, satisfactory, critical examination of all the passages in the New Testament in which the term rendered assurance occurs, either as a substantive or a verb. It is very successfully shown, how little such passages bear on that certainty of *personal salvation*, for which some so strenuously contend,—a certainty, instantaneously produced, and without any reasoning from the observation of the *fruits*, to the persuasion of the *fact*, of a justified state. At the same time, it is both admitted and proved, from other Scriptures, that such a happy persuasion is a possible attainment, though it is to be arrived at by a process which, we fear, is either too practical, or too tedious, to suit the taste of some modern advocates of the doctrine. Under the first part of his argument, the writer, as it appears to us, might have made much more of the passage from Hebrews vi. 11. "the full assurance of hope unto the end." It is dismissed too briefly; for, as it is the peculiarity of this passage, that the term in question occurs

in reference to personal safety, whereas, in the others, it relates to other objects, it might have been well to have exhibited from the context, *how* the apostle supposes *this sort* of assurance to be obtained. It is justly remarked, indeed, that "hope, however steadfast and unwavering, is still hope—distinct from the confidence of security;" yet it might have been further remarked, that even this—at least to the *degree* described in the quotation—is to be secured, by believers continuing "to show the same diligence," which they had shown, "in works of faith and labours of love," and by "not being slothful, but followers of those who, through faith and patience, inherit the promises." From this chapter we quote the following brief extracts. The allusion contained in the first passage is worthy of remark, in which the writer refers to his having *personally witnessed* what he so eloquently condemns.

"We come now to Col. ii. 2. where the Apostle speaks of "the full assurance of understanding" (τῆς πληροφορίας) This assurance consists in a clear, full, comprehensive, and influential perception of revealed truth, in its nature, the relation of its several parts, and the bearing of the whole system upon the divine glory, and the happiness of the lapsed race of man. It is a most desirable grace produced by the agency of the Holy Spirit, and is the very core and substance of maturity, stability, and fruitfulness, in the divine life. The supplies by which it is nurtured, are in Christ; for "in Him are hid all the treasures of wisdom and knowledge." It is of gradual growth in the soul, advancing from *understanding* to *assurance* of understanding; thence to *full assurance* of understanding; and, finally, to its consummation, in *all riches*, of the full assurance of understanding. The believer who is just starting for the goal, would do well to remember, that though conversion is an instantaneous change, it is not the work of an hour, or a day, but of much time and patient effort, to reach the sublime heights of spiritual knowledge and christian excellence. How

disgusting it is, to see new converts stepping forth from the rank of learners, and dictating to those far more advanced in piety, with a frowardness and pertinacity alike unbecoming the humility of the Gospel, and the very limited measure of their acquirements in the school of Christ. No zeal for the propagation of faith—even though it be faith in the miracles of Gareloch—can justify a violation of the modesty that should characterize a novitiate in the science of religion; and when young ladies go from house to house, with their Bibles in their hands, teaching their elders in the faith, what they have just learned—not from the humble prayerful reading of those Bibles—but— from some ‘goodly creature,’ the inventor of some modern nostrum for the cure of all manner of mental sobriety: and when, as we have witnessed, they account the very individuals, who successfully prayed and laboured for their conversion, blind and unbelieving, because they expect a heaven above, and not a heaven on earth—these incongruities excite a conflict of feeling between the ridiculous and the solemn, the indignant and the sad, which finds no relief but in commending those, whose folly has occasioned it, to the care and conduct of an all-powerful and unerring Guide, by whose agency alone they can be restrained from following one, or other, or all, of these, *ignes fatui*, which are seen dancing over the putrescent corse of heresies long ago inhumed, but now brought up again to the surface of the earth, and beguiling many an unwary traveller from the ‘old paths,’ which will ever be found ‘the good way, of safety and of peace.’—pp. 31–33.

“There is, then, such a thing, as a consciousness that we do believe, John ix. 38; that we do love, John xxi. 17; that we do obey, 1 Thess. ii. 10: and this consciousness is, to a certain extent, though not alone, an evidence of our faith. Those who are fond of insisting on such consciousness, as the apostolic criterion of judgment, and consequently as in itself decisive, and who quote, in support of their opinion, the verses we have already cited from the Epistles of John, seem strangely to overlook the connexion of those passages with the significant disyllables ‘*hereby*,’ and ‘*because*,’ words which really seem to have been inserted by the inspired Apostle, for the express purpose of erecting a barrier against licentiousness in creed as well as in practice. Thus we read: 1 John ii. 3. ‘*Hereby* we do know, that we know him, if we keep his commandments.’ iii. 14. ‘We know that we have passed from death unto life, *because*, we

love the brethren.’ iii. 24. ‘He that keepeth his commandments dwelleth in him, and he in him: and *hereby* we know that he abideth in us, by the Spirit which he hath given us.’ It were easy to multiply similar instances, in which the writers of the New Testament argue from mental consciousness, to some substantial evidence of its validity.”—pp. 55, 56.

Before passing from this chapter, we stop for a moment to notice the phrase, “the dear Redeemer,” which occurs, we rather think, *twice* in the course of it. We have already expressed our opinion of the book carrying with it the proofs of unquestionable piety in the author. Whoever the author may be, to that piety we would appeal; and we would ask, whether such a mode of expression be *quite* consistent with the reverence with which we should ever refer to Him, “whose name is above every name,” and at whose feet the glorified and the perfect above, cast their crowns in humble adoration? We know not how others may be constituted, but for ourselves, we never hear this expression without pain—never without feeling as if the Majesty of the Redeemer was lowered by unhalloved familiarity, and as if his worship was corrupted by the admixture and the utterance of *human* emotion. We do not mean to insinuate that the devotion of those who can suffer themselves to employ this and kindred expressions, is less pure and spiritual than ours. God forbid! Far from us be such pride and presumption. We do, however, demand that our piety should be charitably presumed, and that our feelings *may possibly* be the result of it. We think it unfair to contend, as we have known some inclined to do, that the use of such language indicated piety, and that aversion to it was nothing but carnal fastidiousness. This, however, is digressing; we leave the question which we first proposed, to the obviously intelli-

gent, as well as serious writer, whose phraseology led us to suggest it.

The second essay is a very able and masterly discussion on the subject of "Miracles." The author shall himself state the different questions which the dissertation embraces.

"What are miracles? What authentic records do we possess of genuine miracles? For what ends has miraculous power been exerted? What evidence have we that miracles have ceased, agreeably to the Divine purpose, and not in consequence of any fault on the part of the church of God? And, lastly, What are those marks of spuriousness that characterize modern miracles, and render them unworthy of our credence? These are the points to be briefly noticed in the present chapter."—p. 61.

These points are discussed with great ability. In some places, when referring to modern miracle-workers, there is perhaps a little warmth of feeling and expression, which might have been spared, though it may certainly be excused. Such warmth is liable to be excited by the absurdities of the North especially, though, in professing to discuss a subject which leads one to notice them, it is well to keep it in abeyance, lest it should seem to ruffle and agitate what ought to be a calm and rational exposure of error. We had thought of several passages for quotation, but we hardly know which to select, consistently with the limits, beyond which our notice of the work cannot extend. Perhaps the following may be as useful as any.

"We find the whole of the church's history, studded, as it were, with miracles, more or less thickly set, at different intervals. Those of Moses appear in the foreground, prominent both in number and importance; after which, if we glance at the miracles mentioned in Judges, Chronicles, and the Prophetic books, they will be found to form a pretty regular chain, extending to the time when the canon of the Jewish Scriptures was brought to a close, i.e. on the return of the Jews from the Babylonian captivity.

The chain is then broken, by an intermission of more than four centuries, the end of which brings us to the miracles of the New Testament. These commenced with the incarnation and ministry of our Divine Redeemer, continued through the apostolic age, and were still wrought by those on whom the power had been conferred, by the laying on of the Apostle's hands, until the canon of the New Testament, being written and collected, went forth into the world, as 'the sword of the Spirit,' to achieve, unaided by further demonstration to the senses, its own glorious and consummate victories. This point is the extreme verge of inspired authority on the subject; and unless it can be proved from Holy Scripture, that miracles were to be perpetuated to the end of time, the belief of their prolonged duration is nothing better than an approximation towards Romish credulity, and boundless superstition."—pp. 64, 65.

"What evidence have we that miracles have ceased according to the Divine purpose, and not in consequence of any fault on the part of the Church of God? The above query assumes, as an undisputed fact, that miracles have ceased; and indeed it would never have occurred to us to justify the assumption, any more than to adduce arguments in proof that the Apostles died long ago, or that the church at Rome is not the identical one to which Paul addressed these words,—"There must be also heresies among you," &c.: but we have been not a little surprised to read, in a recent pamphlet, of 'the re-appearance, or rather the continuance of miraculous gifts in the church.' Their 're-appearance' is a word, which we know how to construe, as having reference to the west country miracles of Caledonia; but the term 'continuance' is not so easily deciphered. In vain do we search the pages of history, whether sacred or profane, for any thing like a pure succession of the kind: if, however, it be designed to include the dove that flew out of the body of St. Polycarp; the exit and return of devils at command of St. Gregory; the silencing of Apollo by the bones of St. Babylus; the picture changed into a bloody spear; the roasted fowl turned into stone; the bleeding wafers; the wonderful migrations of the Virgin's house; and a thousand times ten thousand instances of similar repute, it would certainly not be so difficult to trace a line through the dark ages, down to the last century, when the 'blessed Deacon (Abbé Paris) flourished, and afterwards gained no small degree of celebrity, by the supernatural cures effected through his posthumous intercessions.

These miracles, with a few intermediate links that might be mentioned, concatenate extremely well with the wonders of our own times; and thus the whole series forms a sort of 'continuance,' such as it is. But though this explanation does not appear to cast any unmerited imputation on modern miracles, the connexion in which it places those of our Divine Master and his really gifted followers, reflects upon *them* such palpable dishonour, that we would gladly find any other mode of interpreting an expression, which, if it have any meaning at all, most certainly impugns the belief of the cessation of miraculous powers. It behoves us, therefore, to set the matter in its true light, not simply by stating it as the general conviction of the Protestant church, that miracles ceased nearly seventeen hundred years ago, but by exhibiting the grounds on which that conviction rests. The main difficulty in this argument arises from the impracticability of fixing the precise point of time when it may be affirmed, that miracles absolutely ceased; but this difficulty is owing to causes, so natural in themselves, and so easy of solution, that it does not, in the least degree, affect the conclusion, though it lays the subject more open to the superficial cavils of the sceptic, and to the adhesion of those fungous excrescences of opinion, which are now found to luxuriate even in the dry, cold, and healthy regions of the North.

The difference between day and night is too obvious to be disputed; and we need not appeal to science for a proof, that the glorious orb of day sheds not its cheering light upon the midnight hour; but if the profoundest astronomer be required to ascertain the precise moment when the line may be drawn between the last beam of twilight, and the inchoation of night, by the withdrawalment of the solar ray from the first darkening atom, even the sublime genius of a Newton, and the nicely-calculating powers of a Herschel, would be arrested by a difficulty precisely similar in its character to that which meets the Christian logician in his investigation of the point in hand. Indeed the analogy is very striking: for, have we not first, the mid-day splendour of apostolic gifts; then the remaining light of genuine miracles, blended with the advancing shades of imposition, forming a sort of twilight in the first century; and finally, the gradual merging of that twilight into the total absence of miraculous communications? Not that the church was then left in darkness; no—its true, spiritual, and permanent light—the Sun of Righteousness, shining in the Inspired Volume, remains, and shall re-

main, through every age the same, resplendent and alone;—needing not the concurrent lustre of the stars, whose lesser lights emanate from its own central fire—far less the glare of those torches which are kindled by the breath of vain, presumptuous mortals.

"The Apostles, doubtless, possessed the gifts of tongues and miracles in an extraordinary degree; and also the power of conferring those gifts upon others. This power, however, was not exercised in every instance of the laying on of their hands, but only in special cases, when the act was performed with an express design to impart miraculous gifts, as may be seen by a careful perusal of the Acts of the Apostles, in which narrative it appears, that the imposition of hands was a form used in designating persons (sometimes individuals already gifted, Acts xiii. 2, 3.) to some particular work; also, in the healing of the sick, Acts viii. 8, &c, &c. That these supernatural communications should be extended beyond the persons and lives of the Apostles, was necessary for the accomplishment of the very design for which they were originally given; for the great principles of the Christian faith had much to contend with at the period of their early promulgation. Besides, they were to be diffused abroad, in countries remote from the scene of those transactions to which the first miracles bore witness; and, therefore, until the New Testament Scriptures were *entire*, and brought into such a form as to furnish a universal and unerring standard of judgment and appeal, sustained by its own cumulative and *complete* evidence, it was wisely and graciously appointed that miracles should still be wrought, whenever the exigency of the case required it, either for the substantiating of apostolic doctrine, or the silencing of infidel objections. The books of the New Testament, as a *complete Canon*, were known to Origen, who flourished about one hundred years after the death of the Apostle John; and it is a very remarkable circumstance, that though most of the original writings of this great and learned man have perished, his catalogue of these books has been preserved by Eusebius, in his Ecclesiastical history. This fact is important, as it exhibits the coincidence, in point of time, between the collection of the books of the New Testament into a whole, and the cessation of all miracles of an unquestionable character."—pp. 71–77.

"It remains, then, to be examined, whether modern miracles confirm any important article of faith, or whether their scope is not as trivial as the imagination which gives rise to them is vain

and deceptive. The supposed gift of healing, as exhibited in two or three instances, the nature of which has already come under review, cannot add any additional confirmation to the Gospel, for that is amply attested by miracles of a far higher order. If, indeed, they could be irrefragably established as genuine, they would prove that Miss Campbell of Fernicarry is inspired, that Mr. McDonald of Port Glasgow has the gift of interpretation;—in short, that the age of miracles is not past. But, as the manifestations of Omnipotence have never borne the character of mere display, without some moral and practical design connected with immediate circumstances, it would be interesting and profitable to ascertain what is the Divine message, or instructive lesson, which the present extraordinary shedding forth of gifts is intended to ratify. We are told that they are for edification; but it is obvious, no man can be edified by what he does not understand. The whole materia for edification to be found in these miraculous performances amounts to this: a young lady is suddenly raised from her bed of languishing, and is enabled to walk, and leap, to speak in accents of which she knows not the meaning, and to write characters which neither the learned nor unlearned can comprehend. And do these things really edify? The word *edification*, from *oikodomein*, signifies the *building up*, or advancement of the soul in knowledge, faith, and holiness. Now, the sudden cure of a young lady might edify us, if it established any truth of God, by which the graces of the Spirit were brought into exercise. As an interposition of Providence, by natural means, it might have the effect of edifying, by calling forth gratitude and love, and some of those sensitive emotions which religion chastens, refines, and renders subservient to moral and spiritual improvement; but, as a *miracle*, it wants the first essential to edification, viz. the accompanying communication of something important to be known; without which, faith has no object for its grasp, and holiness no incentive to its progress."—pp. 127—129.

There occurs, at page 108 of the volume, an allusion to the case of Miss Fancourt, on which allusion we must beg the author's attention to an observation or two. Perhaps it will be best to give the passage.

"The subject of the cure is, not a cold, calculating genius, with a frame naturally athletic, though, it may be, debilitated

by disease—but a young, delicate female, reclining on the couch, and nursed with all the tenderness of maternal or sisterly attention. 'The breath of heaven' is not allowed 'to visit her face,' lest its salutation should hail her 'too roughly.' Not an ache or pain is complained of, but sympathy hastens to relieve, if possible, by some medical application. The slightest attempt to put her feet to the ground is found impracticable, even though aided by the encircling arm of a kind father, and the assisting hand of devoted friendship. The pensive invalid still droops; and month after month rolls on, without any mitigation of her ailment. At length a pious stranger is introduced to the domestic circle, and the interest which every Christian feels, or ought to feel, in a pious stranger, is kindled in their minds. In grave and solemn accents, he asks the interesting patient, 'Do you believe that God is able to heal you?' She replies in the affirmative. He prays with her. The pointed interrogation, the prayer, the thought of Divine omnipotence and goodness, rush conjointly into her heart, and thrill through every fibre of her frame. Emotions are excited of a character perfectly pure, and, at the same time, as perfectly influential as passions of a less unequivocal kind are known to be in numberless daily instances. 'Believe,' he says, 'only believe'—and again he bends his knees in prayer for her restoration. 'Did you not feel,' he asks, 'a strange sensation while I was praying, as if strength were diffused over you?' 'I think I did,' is her reply. 'Then,' he adds, 'in the name of Jesus Christ arise and walk.' Excitement is now at its climax; and by one powerful effort, she rises, stands, walks!"—pp. 107, 108.

Now, on reading this passage, we did not recollect to have seen in any of the accounts of Miss Fancourt's extraordinary, and, as she thinks, miraculous recovery, any statement of the *last question*, respecting the sensation of strength being diffused over her; nor, indeed, were we quite clear as to the propriety of the representation of her friend twice "bending his knees in prayer." These circumstances appeared to us important, from the influence they might have in producing excitement, and of consequence, stimulating nervous energy. We

thought that, to ascertain the accuracy of the representations, it would be best to go to the fountain-head at once, and to ask Miss Fancourt herself. Unfortunately, she was more than a hundred miles from us; but without saying that we travelled so far for the purpose of seeing her—let it suffice that we *did* see her—that we read to her the extract which we have just given, and inquired whether it was an exact and accurate statement of the fact and its circumstances? She replied, “that Mr. G. never asked the question to which we have alluded; and that, though he seemed, at times, to be engaged in prayer during the conversation preceding her recovery; yet, that he never *kneeled* to pray.” Now, from this, we felt confirmed in what we had previously supposed to be the case—that the writer of the present work had incautiously given, *from memory*, the history of the transaction—that, instead of referring to documents furnished by Miss F. and her friends; and being scrupulously exact in describing the case only in *their* language, he had, in the ardour of composition, given us *the impression which his own mind retained*, of what he had read or heard. This may be admitted in conversation, perhaps, but it will not do in a printed book, in which the case is professed to be impartially examined. Nothing is to be gained by either party from incautious statements—statements into which the imagination and the feelings throw their colours unconsciously to the individuals themselves. Indeed, we should have been glad if the writer of “*Modern Fanaticism Unveiled*,” had come forward and said, “So long as people theorize upon miracles, we simply theorize too;—so long as they produce arguments, we meet

them with arguments;—but, when they proceed to produce a *fact*, then, in addition to all this, we think it right to *examine the fact* and to prove, that whatever else it may be, it is not a miracle.

We have done this. We have seen the individuals concerned; we have interrogated them; we know, directly from themselves, all the minutæ of the matter; and now *this* is what we have ascertained, and *these* are our observations upon it.”

Perhaps some of our readers will here be disposed to say—“Though others have not done this, *you* seem to have done it,—what do *you* think?” It certainly did once occur to us to go a little into this subject, and to give some account of the visit we have mentioned. Our limits, however, now imperatively forbid it, and we must therefore be content with stating generally, that our opinion, which coincides with that of the writer before us, and with that of the great mass of the Christian public, *remains unchanged*; the case was certainly extraordinary, but we could not bring ourselves to feel it to be miraculous; indeed, we questioned whether it was even to be regarded as an answer to prayer; this is all that Mr. G. pretends to; he professes to have no power or commission to perform marvellous works, but he thinks he obtained this by long and fervent supplication to God: his mode, however, of commending Miss F. to rise and walk, looks so much like acting a miracle, that he seems, at that moment, to have lost the attitude of the humble petitioner, and to have displayed something very like presumption; yet, this was just the moment when it is supposed the Divine Being honoured and rewarded his intercession and his faith! We are not quite sure, but that we could account for Miss F.’s sudden re-

covery without either miracle or prayer; this, however, would extend a train of remark, already perhaps too protracted; we shall for the present, therefore, rest satisfied with the general expression we have given of our belief. We shall only add, that we were much pleased with the simplicity, piety, and amiableness of Miss Fancourt—that the report of her being as ill as before, which has been current in some places, is quite unfounded; she looks delicate, but we saw her move with apparent ease, and she had walked four miles the preceding day. It may be worth observing too, that Mr. G. has not been so interested and impressed by any other case, as to be led to seek by prayer for the sudden or miraculous recovery of the patients.

Our last extract will consist of the following amusing and clever paragraphs from the chapter on "Prophane and vain Babblings." The specimens of the Babylonish Dialect with which it concludes will probably surprise some of our readers who are not deeply read in these matters:

"There is something imposing in the pompousness and mystification which are blended in the style of this pamphlet, on the Human Nature of Christ, and other publications from the same pen; and weak minds, more influenced by sound than sense, are easily carried away with such exhibitions of the mock sublime. But there is no great or inimitable skill in such kind of composition. Our next paragraph will shew how easy it were, if otherwise expedient, to adopt a similar style of phraseology.

"Whate'er ye about, ye venerable rulers of the church of Scotland; ye commissioned guardians of the purity of the faith, that ye allow these profane and vain babblings, within the sphere of your jurisdiction? Have ye no kindlings of zeal to reclaim, or to excommunicate this your erring son, your wayward, heresy-stricken son? Have ye no yearnings of pity for those silly women who are led captive by his yet more silly fables? Awake, ye slumbering angels of the church! Exercise the authority given

N. S. NO. 77.

you for the upholding of sound doctrine, and for that true kind and measure of dealing with the refractory, which will become your office. Lift up your voice; exhort; rebuke this dreamer of vain dreams. Hear ye not what he publisheth abroad? See ye not in print, to the aching of your eyes, (aye, and to the aching of your hearts too) how he saith, as plainly as he may frame to say it, that Christ took flesh of *man* and *woman*; Is not this blasphemy? And shall he still sit unrepenting beneath your ecclesiastical shade and shelter? O ye, his superiors in the church! look ye to it, for he is none of us. The mystery of our fellowship is not thus dishonoured, disfigured, marred, mangled, martyred! Care you not that he, himself, denounces you as "lethargic;" that he calls upon you to "awake!" that he even sounds an "anathema" in your ears?

"It might surely suffice if the monstrous forms of opinion, to which we have already referred, were the only instances of phantasmata occurring in the day-dreams of modern professors of Christianity. But it is grievous to hear, in various quarters, the most wild, incoherent, and ridiculous babblings in connexion with divine subjects. We would fain put upon them the most favourable construction of which they are susceptible, and regard them as indicative of the mind's ordinary devotedness to themes of highest consideration, when not under the influence of that physical derangement which occasions the utterance, or inditing of such partial, distorted, and phrenzied fragments of thought. Whoever has been accustomed to watch by the bedside of devout individuals, afflicted with a violent phrenetic affection, will be able to judge whether the following words and phrases, copied from a modern religious journal, do not give a precise idea of the wanderings of a mind, unstrung by external influence, and disabled from uniting syllables, words, and phrases, in their just and natural connexion: "Satan's fatherhood;"—"Israel the mediatrix of the nations;"—"other God-Persons;"—"Adamhood;"—"plural Adam;"—"æonial dignity;"—"æonial condition;"—"zöopoint;"—"Melchisedec rank;"—"Melchisedec royalty;"—"head-liar;"—"super-creation head;"—"holder up;"—"holder together;"—"resurrection humanity;"—"the ovary of the elect church;"—"typical and antitypical modes of one and the same aggregate of energies;" &c. &c. &c."—pp. 240-244.

We must now close this volume, expressing our regret in not being

R r

able to introduce, as we had intended, extracts from the other chapters upon *Pardon* and *Prophecy*. We trust, however, that our not doing this, coupled with the opinion we have expressed of the merits of the work, and the few specimens we have afforded of its execution, will only induce our readers the more willingly to obtain it for themselves. There are few whom it may not instruct, and none whom it will not interest. Many may have their minds assisted by its cogent argument, and all may have their hearts warmed by its scriptural piety. There are occasionally little blemishes in the work, which we should have been glad not to have met. There is sometimes a figure or flourish which we could have spared without injury; and at others *hard* words and phrases are employed, when easy and plain ones would have done better. But these things are scarcely worth mentioning; where there is so much that is excellent, such literary peccadilloes should readily be forgiven, though, perhaps, it is the very fact of this excellence that induces us to observe them; we are more sensible of their presence than if they came in less respectable society. Whatever may be the author's reasons for concealment, he can have none arising from the character of his book. He may feel, without arrogance, that it would be no discredit to have his name associated with such a production. May the desires of his heart be fulfilled! may his prayers secure the divine blessing on the work of his hands! and, in that day, when the results of all human efforts for the glory of God shall be known and acknowledged, may he find that he has not laboured in vain, and that far more than a "solitary sheaf," to use his own words, "is to be bound

into the happy bosom of the reaper."

On the Constitution of the Church and State, according to the idea of each, with Aids towards a right Judgment on the late Catholic Bill. By S. T. Coleridge, Esq. R.A., R.S.L. 2d edit. 1830.

WE are always rejoiced to meet Mr. Coleridge in print. There is no man the announcement of whose writings awakens so many intellectual anticipations. For though it must be granted that he has accomplished far less than many other authors who might be named, it is equally certain he makes his readers think more for themselves than any man known to the public. Every thing he does is of a very miscellaneous and dubious character, but yet it is instinct with intellectual life. He is too full of knowledge to write agreeably for most readers, and yet we should judge he never fails to please and instruct all who will pause to think, whether they think with him or not. We differ from him, perhaps, as widely and as frequently as most of his readers, and yet we should be glad more frequently to meet him. Our quarrel with him is not for the contrariety of his opinions to our own; that we could easily tolerate; but we cannot bear his parsimonious way of explaining himself. He tantalizes us continually with telling what theories he has formed, without ever developing them before us; he is full of projects which he never executes, and perpetually mortifies us by raising hopes which he never attempts to fulfil. He diverges from every subject he takes in hand, by hinting at his views upon twenty others, on which he is continually promising future elucidation, which, alas, never arrives, while the theme he has in hand, and is professedly treating, slips away from his own grasp, and that of his dis-

appointed readers, through a mob of episodes, notes, or notions which leave us, after toiling through dissertation upon dissertation, in strange bewilderment at the author and ourselves, uncertain whether we know what he means, or whether he really knows himself. What treatise has he published which he would himself pronounce to be a complete exposition, even of his own views, upon the topics he has professed to discuss?—Which of his readers and admirers (and we profess ourselves to be both) can say confidently that they know his opinions on any of the multifarious subjects on which he has written? Who can tell us his theory in metaphysics, in theology, or in politics? Though we have been for many years his readers, as well as attendants on his occasional lectures, yet we confess ourselves quite incompetent to determine beforehand which side of any controverted subject he would feel disposed to defend. He is, indeed, perpetually engaged in defining, discriminating, and theorizing, and yet, with the exception of some few *pet* notions, upon the philosophical import of certain words, we scarcely think he holds any theory very tenaciously. He has seldom published any treatise, however trivial, but he has promised some additional performance, which was to throw greater light upon the topic in hand, or some subject connected with it. Some elaborate performance, of which he speaks alluringly, is on the eve of publication—the work of long years, the fruit of extensive reading and of deep thought. It is soon to come forth and put the public in full possession of his opinions. How many allusions of this kind,—we had almost said *illusions*,—and *notes of hand*, dishonoured as yet, could be collected from his writings! In the

mean time we are treated with all sorts of fragments—with subtle and ingenious essays and comments, which are full of knowledge, thought, and eloquence, which whet the edge of our appetite, and excite our curiosity, but which perpetually mortify and disappoint us. We cannot help believing that the man could fulfil his promises. The specimens he does afford of his comprehensive knowledge and exquisite ability, render it impossible to deny that he might execute as well as design: but it is evident that resolution or industry is wanting to task his faculties to the completion of what he conceives. Surely he has long enough regarded the *nonumque prematur in annum*; and it is high time that he should recollect who has said, “whatsoever thy hand findeth to do, do it with thy might.” But *aliis alia licentia est*. We will not, however, quarrel with him for these vices of his intellect; infirmities not uncommon to minds that speculate upon life. We must take him as he is, and accept what he can do, and is willing to do in his own way; for we do not expect he will now materially alter, or overcome those habits of delay and divergence in which he has grown old.

But it is time we took up the new book with which Mr. C. has favoured the public. He proposes in it to give us the *idea* of the Constitution in Church and State, with aids towards a right Judgment on the late Catholic Bill. As to this latter article we suspect it was only a catch-word for the title-page, for happily, after the advertisement, the Bill, and the author's aids towards a right judgment of it, all sleep in silence till we arrive near the end, where we find a letter to a friend, which might have fifty titles, and all more appropriate than the one

which stands in the title-page. Instead of aiding to form a right judgment of the Roman Catholic Relief Bill, it will grievously perplex all whose judgments are not already right. At all events, he will be a lucky reader who discovers what the author's judgment is. The plain fact seems to be, that the author's thoughts upon Church and State had been put together long before the Catholic Relief Bill was discussed; but Church and State are such ponderous subjects, that he conjectured, and, perhaps, but too wisely, that the public would not very eagerly receive his opinions upon them. Yet the occasion of connecting them with a measure that excited so much interest, seemed likely to give a factitious interest to his work. So the Catholic Emancipation Bill was made the *bonne bouche* to the wine of his church and state. However, as the author says little expressly on the subject, it would ill become us to make any more ado about it. He has very quietly left it to its fate, and we shall do the same.

But the volume is really upon the idea first of a *state*, and then of a *church*—that is, the *best idea* of a state; but, alas, the idea of a church is not of the *best* church, but the best idea that he can form of a hierarchy subservient to the views of civil governors. He quite leaves out of his *idea*, THE IDEA which the only legitimate Head of the church has left us; for upon this branch of his subject Mr. Coleridge might have known, that it is not for us to form our own ideas, but receive *his*, who has left us no idea at all of a church humanly constituted, or politically allied. But of this hereafter. Let us follow the learned author through a little more of this singular, but highly amusing and interesting treatise.

He begins by explaining what

he intends by the phrase used in his title, *according to the idea of each*, and here we have, as might have been foreseen, a metaphysical dissertation upon *idea*:

"By an *idea*, I mean, (in this instance) that conception of a thing, which is not abstracted from any particular state, form, or mode, in which the thing may happen to exist at this or at that time; nor yet generalized from any number or succession of such forms or modes; but which is given by the knowledge of its ultimate aim."—p. 5.

With more to the same purport.

Then we have a dissertation on the social compact, in which he scouts, as was also to be expected, all *idea* of any such thing in *fact*, as a mere fiction, and in *conception* as an idle fancy. Well, though there should be no actual historic fact of such a contrast between the governed and the governors, yet the idea, after all, is not an idle fancy in conception, for he afterwards admits that "an ever originating social contract is the whole ground of the difference between a commonwealth and a slave plantation." So that, after all, it appears to us, Mr. C. does virtually admit what he scorns as visionary. Such a contract is agreed to tacitly, when men submit to be regulated in their freedom by the united will; and such a contract is conceded, when governors profess to treat men as *persons*, not as *things*. Mr. Burke, with all other writers on his side, though reluctant enough to concede any thing that makes for the idea of a social contract, yet is constrained to trace the *idea* of government to the will of the people, perfectly, conscious that between the right of dominion and pure oppression, there cannot be pointed out any other fountain of government. However they contend for the inalienable right of government, legitimacy of power,

and similar fictions; still they base their theory upon national will, and for this obvious reason, that they cannot base it elsewhere, and because, apart from this power, it sinks into oppression. But it appears to us, that Mr. Coleridge's idea of an *ever originating social contract*, is conceding every thing, which the most ultra liberals could ask, since it keeps alive the idea of the fountain of power, and seems to say, the originated power has no existence but as it is sustained by the continued exercise of that which originates. It is the *tree*, never to be separated from its *root*, which sustains and feeds it; although the root itself may very properly be hidden and underground, yet the *idea* of it enters essentially and vitally into the *idea* of the tree itself. This, therefore, appears to us at once to counteract and cancel all the theories which remove power from national will, or, in other words, to condemn, as oppressive, all dominion which excludes it, or seeks a separate and independent existence. The author labours to show that the idea of the constitution is evolved from the idea of a state; and then he considers the church and state as the two poles of the same magnet, which forms the constitution. It is of little moment how the idea of a *constitution* is evolved, it is, or ought to be, a sort of self-adjusting apparatus for conserving the State—that is, the nation; and it ought to be an ever originating expression of the national will. The idea of a constitution is not complete, unless it is an index moving and pointing in strict conformity with the progression of the inward power which gives it being and efficiency. But it is not our wish to enter into this branch of Mr. Coleridge's Treatise. We have only offered these few remarks in pas-

sing on to the main subject of his work, and that which falls more properly within our province—the *constitution of the church*. The third chapter is professedly devoted to the church, i. e. the National Church; but it is a mere flourish. Then we come to Chap. IV. entitled “Illustrations of the preceding Chapter from History, and principally that of the Hebrew Commonwealth.” The object of this chapter is to illustrate the idea of a National Church, from the historical instance in which it has been most nearly realized. But the reader will look in vain through the chapter for any illustration of the idea of a church it treats of the nationality—the polity—the peculiarity—of its constitution, as originating in the theocracy, from whence we have deduced some of the author's mystified truisms, such as, *that God is the unity of every nation*; that the convictions and the will, which are one, the same, and simultaneously acting in a multitude of individual agents, are not the birth of any individual.—p. 45. We cannot, indeed, find an *idea* in all the chapter that bears in the remotest degree upon its title. We pass on, therefore, to Chap. V. Of the Church of England or National Clergy, according to the constitution; its characteristics, and purposes, and functions; and of the persons comprehended under the clergy, or the functionaries of the National Church. The chapter should be entitled a *discourse on the subserviency of a Clergy to promote civilization*. Our objection to the author's idea of a National Church here is, that it is not a primary end, but a collateral effect of Christianity to promote civilization. The author may have very justly and philosophically exhibited the origination of the idea of a National Church, but in so doing he

has demonstrated—we will not say the incongruity—but, at least, the deep inferiority of his idea to the true one—that is, the divinely originated idea of a Christian church. It is the inferiority of a *human* to a *divine* idea; and yet the approvers and supporters of National Churches, either give the preference to the human, or account it an improvement upon the divine idea, whereas it is literally an *opposition*—an *annulment*. The sixth chapter has a very long and strange title; the subject, however, is still the National Church, historically illustrated, according to its (*true*) idea. The following extract will render any remarks of ours superfluous. It contains the cream of the chapter,

"I may be allowed, therefore, to express the final cause of the whole by the office and purpose of the greater part—and this is, to form and train up the people of the country to obedient, free, useful, organizable subjects, citizens, and patriots, living to the benefit of the state, and prepared to die for its defence. The proper object and end of the National Church is civilization with freedom; and the duty of its ministers, could they be contemplated merely and exclusively as officaries of the National Church, would be fulfilled in the communication of that degree and kind of knowledge to all, the possession of which is necessary for all in order to their *CIVILITY*. By *civility* I mean all the qualities essential to a citizen, and devoid of which no people or class of the people can be calculated on by the rulers and leaders of the state for the conservation or promotion of its essential interests.

"It follows, therefore, that in regard of the grounds and principles of action and conduct, the State has a right to demand of the National Church, that its instructions should be fitted to diffuse throughout the people *legality*, that is, the obligations of a well-calculated self-interest, under the conditions of a common interest determined by common laws. At least, whatever of higher origin and nobler and wider aim the ministers of the National Church, in some other capacity, and in the performance of other duties, might labour to implant and cultivate in the minds and hearts of their congregations and seminaries, should

include the practical consequences of the *legality* above mentioned. The State requires that the basin should be kept full, and that the stream which supplies the hamlet and turns the mill, and waters the meadow-fields, should be fed and kept flowing. If this be done, the State is content, indifferent for the rest, whether the basin be filled by the spring in its first ascent, and rising but a hand's-breadth above the bed; or whether drawn from a more elevated source, shooting aloft in a stately column, that reflects the light of heaven from its shaft, and bears the 'Iris, Cœli decens, promissumque Iovis lucidum,' on its spray, it fills the basin in its descent.

"In what relation then do you place Christianity to the National Church? Though unwilling to anticipate what belongs to a part of my subject yet to come, namely, the idea of the Catholic or Christian church, yet I am still more averse to leave this question, even for a moment, unanswered. And this is my answer.

"In relation to the National Church, Christianity, or the Church of Christ, is a blessed accident, a providential boon, a grace of God, a mighty and faithful friend, the envoy indeed and illegitimate subject of another state, but which can neither administer the laws nor promote the ends of this other State, which is not of the world, without advantage, direct and indirect, to the true interests of the States, the aggregate of which is what we mean by the *WORLD*—i. e. the civilized world. As the olive tree is said in its growth to fertilize the surrounding soil; to invigorate the roots of the vines in its immediate neighbourhood, and to improve the strength and flavour of the wines—such is the relation of the Christian and the National Church. But as the olive is not the same plant with the vine, or with the elm or poplar (i. e. the State) with which the vine is wedded; and as the vine with its prop may exist, though in less perfection, without the olive, or prior to its implantation—even so is Christianity, and a fortiori any particular scheme of Theology derived and supposed (by its partisans) to be deduced from Christianity, no essential part of the *Being* of the National Church, however conducive or even indispensable it may be to its *well* being. And even so a National Church might exist, and has existed, without, because before the institution of the Christian Church—as the Levitical Church in the Hebrew Constitution, the Druidical in the Celtic, would suffice to prove."—pp 65—68.

Pass we now to Chap. VIII.—

Regrets and Apprehensions. This is a vigorous and amusing attack upon the liberalism of the times, both in politics, philosophy, and religion.

"The National Church was deemed in the dark age of Queen Elizabeth, in the unenlightened times of Burleigh, Hooker, Spenser, Shakspere, and Lord Bacon, A GREAT VENERABLE ESTATE OF THE REALM; but now by "all the intellect of the kingdom," it has been determined to be one of the many theological sects, churches, or communities, established in the realm; but distinguished from the rest by having its priesthood *endowed*, *durante bene placito*, by favour of the legislature—that is, of the majority, for the time being, of the two Houses of Parliament. The Church being thus reduced to a religion, Religion in *genere* is consequently separated from the church, and made a subject of parliamentary determination, independent of this church. The poor withdrawn from the discipline of the church. The education of the people detached from the ministry of the church. Religion, a *noun of multitude*, or *nomen collectivum*, expressing the aggregate of all the different groups of notions and ceremonies connected with the invisible and supernatural. On the plausible (and in this sense of the word, unanswerable,) pretext of the multitude and variety of Religions, and for the suppression of bigotry and negative persecution, National Education to be finally sundered from all religion, but speedily and decisively emancipated from the superintendence of the National Clergy. Education reformed. Defined as synonymous with Instruction. *Axiom of education so defined.* Knowledge being power, those attainments, which give a man the power of doing what he wishes in order to obtain what he desires, are alone to be considered as knowledge, or to be admitted into the scheme of National Education. Subjects to be taught in the National Schools. Reading, writing, arithmetic, the mechanic arts, elements and results of physical science, but to be taught, as much as possible, empirically. For all knowledge being derived from the Senses, the closer men are kept to the fountain head, the *knowinger* they must become.—POPULAR ETHICS, i. e. a Digest of the Criminal Laws, and the evidence requisite for conviction under the same: Lectures on Diet, on Digestion, on Infection, and the nature and effects of a specific virus incidental to and communicable by living bodies in the intercourse of society. N. B. In order

to balance the Interests of Individuals and the Interests of the State, the Dietetic and Peptic Text Books, to be under the censorship of the Board of Excise.

Shall I proceed with my chapter of hints? Game Laws, Corn Laws, Cotton Factories, Spitalfields, the tillers of the land paid by poor-rates, and the remainder of the population mechanized into engines for the manufactory of new rich men—yea, the machinery of the wealth of the nation made up of the wretchedness, disease, and depravity of those who should constitute the strength of the nation! Disease, I say, and vice, while the wheels are in full motion; but at the first stop the magic wealth-machine is converted into an intolerable weight of pauperism! But this partakes of History. The head and neck of the huge Serpent are out of the den: the voluminous train is to come. What next? May I not whisper as a fear, what Senators have promised to demand as a right? Yes! the next in my filial bodings is Spoliation.—Spoliation of the NATIONALTY, half thereof to be distributed among the land-owners, and the other half among the stock brokers, and stock-owners, who are to receive it in lieu of the interest formerly due to them." pp. 74—77.

The church is on the decline, these are the *regrets*—it is likely to decline still more, these are the *apprehensions*. Now as the author separates the National Church, in its true idea, altogether from Christianity, which he describes as only "a blessed accident" to it, and there are expressed by Mr. C. neither regrets nor apprehensions for that great cause in which the Son of God bled, we may leave that, also, at present wholly out of the account, and take the National Church, according to Mr. Coleridge's idea of it, that is, as chiefly an instrument for promoting civilization; and we will maintain, in defiance of all his philosophy, and all his historical facts, first, that there is, in the decline of the National Church, nothing to regret and nothing to apprehend, in reference to national civilization. In fact, the state of civilization shows that the two stand in an inverse ratio to each other. Civilization has ad-

vanced, and is advancing, as the Established Church declines, which demonstrates that, at least, they do not bear to each other the relation of cause and effect. And we maintain, secondly, that the National Church is not and cannot, from its nature, be the source of national advancement, but may be shown to be the greatest impediment that has prevented or that does still impede national advancement. It is an incubus upon the property of the nation—an incubus upon the "*truth powers*" of the human intellect, and a still more terrible incubus upon the only true and divine idea of the church of Christ. He sketches in chap. viii. an *ideal* picture of the National Church, an extract from one of his former works; we give it entire :—

"Among the numerous blessings of the English Constitution, the introduction of an established Church makes an especial claim on the gratitude of scholars and philosophers; in England, at least, where the principles of Protestantism have conspired with the freedom of the government to double all its salutary powers by the removal of its abuses.

"That the maxims of a pure morality, and those sublime truths of the divine unity and attributes, which a Plato found hard to learn, and more difficult to reveal; that these should have become the almost hereditary property of childhood and poverty, of the hovel and the workshop; that even to the unlettered they sound as *common place*; this is a phenomenon which must withhold all but minds of the most vulgar cast from undervaluing the services, even of the pulpit and the reading desk. Yet he who should *confine* the efficiency of an Established Church to these, can hardly be placed in a much higher rank of intellect. That to every parish throughout the kingdom there is transplanted a germ of civilization; that in the remotest villages there is a nucleus, round which the capabilities of the place may crystallise and brighten; a model sufficiently superior to excite, yet sufficiently near to encourage and facilitate, imitation; *this* unobtrusive, continuous agency of a Protestant Church Establishment, *this* it is, which the patriot, and the philanthropist, who would fain unite the love of peace with the faith in the progressive amelioration

of mankind, cannot estimate at too high a price.—'It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. No mention shall be made of coral or of pearls: for the price of wisdom is above rubies.'—The clergyman is with his parishioners and among them; he is neither in the cloistered cell, nor in the wilderness, but a neighbour and family-man, whose education and rank admit him to the mansion of the rich landholder, while his duties make him the frequent visitor of the farm-house and the cottage. He is, or he may become, connected with the families of his parish or its vicinity by marriage. And among the instances of the blindness or at best of the short-sightedness, which it is the nature of cupidity to inflict, I know few more striking, than the clamours of the farmers against church property. What ever was not paid to the clergymen would inevitably at the next lease be paid to the landholder, while, as the case at present stands, the revenues of the church are in some sort the reversionary property of every family that may have a member educated for the church, or a daughter that may marry a clergyman. Instead of being *fore closed* and immovable, it is, in fact, the only species of landed property that is essentially moving and circulative. That there exist no inconveniences, who will pretend to assert? But I have yet to expect the proof, that the inconveniences are greater in this than in any other species; or that either the farmers or the clergy would be benefited by forcing the latter to become either *trullibers* or salaried *placemen*. Nay, I do not hesitate to declare my firm persuasion, that whatever *reason* of discontent the farmers may assign, the true *cause* is that they may cheat the *Parson* but cannot cheat the steward; and they are disappointed if they should have been able to withhold only two pounds less than the legal claim, having expected to withhold five." pp. 69—72.

He must bear to be told that this is rather what should be, than what is. It might be realized if the people were left to choose their religion and their clergy for themselves; but it never can be extensively realized while every parish is compelled to identify the teacher of Christianity one while with the magistrate, and another with the tax-gatherer. The Church which Mr. C. describes is neither more nor less than an

adjunct of the civil constitution of which, in its totality, the king is the supreme and legitimate head. Thus the body which Christ has made spiritual, the nation has made secular; reducing it to a mere instrument of state power, and perverting it from the ends of its Divine Founder into a 'sort of moral police, wholly under the control and management of statesmen *as statesmen*, and wholly directed to constitutional purposes as such, utterly regardless of its spiritual ends and its essential dependence on the revealed will of its Divine Head. But, even upon constitutional principles, we are at a loss to understand how Mr. Coleridge can justify the misuse and perversion of so sacred an institution, and how he can vindicate an incorporation of two bodies so intrinsically dissimilar, so essentially independent of each other. Farther still, if the question is regarded in the light of public justice, as involving an appropriation of the public funds, how is the principle to be maintained by which the property of the nation is devoted to uphold a church which does not comport with the views of the majority, while it throws the whole of its revenues into the hands of a minority? This turns the whole Establishment into an instrument of injustice and oppression. The many are allowed no share in the public stock, but are left to raise new and independent funds to support that form of religion which they prefer; while that party which approves of the union of Church and State are allowed to appropriate the whole proceeds of the National Church property to themselves. This, however, is by no means the chief evil which an established church inflicts upon the land. In our view, the secularizing of Christianity is an incomparably greater mischief. "My kingdom is

N. S. No. 77.

not of this world" should assure us that the attempt to make it so can end only in disgrace to the agents and nullification to the cause. Mr. Coleridge avoids the spiritual view of his subject; he does not attempt to grapple with any of the difficulties arising out of the independent origination of Christianity, and the defiance which it throws down to all human power. It does not seem to occur to him, that there were national churches in all the countries to which the Apostles went, but that, in despite of the principle of union between Church and State, they originated a Church of another order, springing from a higher source, and advancing in its triumphs over the spirits of men, regardless of existing institutions, and in an intrepid defiance of all the constituted authorities in such churches. They came not to meddle with civil institutions, not to defy civil authorities, but at the same time not to court their favour nor deprecate their opposition, but to found a society which should be, and was, wholly independent of civil and secular sanctions and authorities. It is our firm belief that they would not have accepted of a Roman rescript in their favour, had it been tendered upon the condition of having their religion allied to the State, and themselves made its stipendiaries. Who can, for a moment, tolerate the conception of Paul being appointed to a diocese by one of the Cæsars, or of Peter and John waiting till their heavenly credentials should be countersigned by the Sanhedrim, and themselves constituted the legal and authorized teachers of the State? The mere accident of civil rulers having in this country taken Protestantism into alliance with the State, does not alter the principle of the thing. If an established church is right at

S s

all, it is right every where: it is not the kind of the thing allied that legalizes the union. If the right is in the State, then whatever religion the State unites to itself is so far established as State authority and power can extend. The legality of the establishment is in its being approved by the lawful government, and not in the quality of the religion established. Popery in a Popish land, Mahometanism in Turkey, Idolatry in China, are just as legitimately established as Christianity is in Britain, and if it is in the State to establish what religion it pleases, then the first attempts of the Apostles to innovate upon established churches by setting up a new church, contained a Divine sanction given to the fact of a total disregard to the authority of civil rulers in such matters; and involved an undeniable assertion of an independent right to judge for ourselves, and a virtual separation of the church of Christ from all that power and authority to which the social compact gives birth.

But we find ourselves launching out into a field much too wide for our convenience. Mr. Coleridge's book is a most complete blinking of all that is difficult and controversial in the important subject, and is a mere farrago of ingenious and very amusing speculations about the church, as a part and a servant of the State. We need not lay before our readers any further specimens. We think it, though the most elaborate and continuous of any of his productions, yet the most useless and the most incomplete. There is a long note at page 179, on his friend Edward Irving, that does him great credit. He says, "I have no faith in his prophecyings, small sympathy with his fulminations; and in certain peculiarities of his theological system as distinct from his religious principles, I cannot see my way."

Surely after this we shall have no more bandying between these two oracles. S. T. Coleridge has too much philosophy to tolerate any man that asserts the infallibility of his own opinion; and Edward Irving has too much vanity to tolerate the insolence of any man who impugns his infallibility. We are happy to see, however, that the oracles are at variance. There is still hope for common sense in spite of them both. The one may philosophize, and the other rave, but plain truth will survive them both.

—

The True Nature of Christ's Person and Atonement, &c. By William Urwick. 12mo. pp. 822. Dublin, Curry. London, Hurst and Co. 5s.

A Philosophical Estimate of the Controversy respecting the Divine Humanity. By John Abraham Heraud. 12mo. pp. 48. Frazer.

By the publication of the former of these treatises, we are put in possession of what is likely to be a *standard work* on the subject of Christ's manhood. Its contents remind us forcibly of an inspired prediction, which sets forth the work of Christian teachers in the purest age of the church, together with its happy and honourable result: "And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean; and in controversy they shall *stand in judgment*, and they shall *judge it according to my judgment*."

Mr. Urwick has handled the several topics of discussion in a luminous, argumentative, and strictly dispassionate manner, free from unfairness of representation, and untinged by dogmatism of style or acrimony of spirit. We earnestly recommend this volume to the prayerful study of those whose minds are wavering between the more ancient and prevailing

persuasion of our Lord's essentially pure humanity, and the contrary opinion as entertained and propagated by Mr. Irving. And if we should be so far favoured, as to obtain the momentary notice of any reader who has drunk deeply into the sentiment, that the Redeemer inherited a fallen, sin-tainted nature, let us be allowed to urge that the work before us ought to be attentively perused by *all parties*, and that on several grounds. For, first, A view of only one side of a question is likely to be a partial, if not a false view; and, secondly, There is nothing vituperative, nor in any respect offensive, in the statements of Mr. Urwick; and again, thirdly, Mr. Irving's opinions on various points connected with the mediatorial scheme, are here so fully exhibited from his own work on "the Human Nature of Christ," that the charge of having kept back, or mutilated his theories, can never, with even the semblance of justice, be brought against the writer of these pages. Instead of entering into the details of the argument, we shall rather give place to the following copious extract, as a specimen of the character of the work:

"There is no qualification more requisite in a writer, than precision of language and a habit of closely and clearly analysing his thoughts. If ideas are indistinct or confused in his own mind, it is impossible they should be explicit and well-arranged when transferred by him to paper. Mr. Irving confounds together as identical, *capability* of suffering and *liability* to it in things which are altogether distinct. A person may be capable of feeling torture inflicted by the rack, and yet not be liable to it; may be capable of dying by crucifixion, and yet not be liable to it. The Author under review, appears to imagine that some important alteration occurred in the physical susceptibilities, (if I may so express it,) of our first parents, by their eating the forbidden fruit, as if they then exchanged a corporal and mental constitution which was impossible, that is, which could not feel pain whatever causes of grief and

anguish might be applied for, one that was possible, that is, capable of suffering when placed in circumstances which exposed to it. Surely, however, this is imagination merely, not fact. Adam was capable of dying before he fell, had he been liable to it. His exemption from suffering was not owing to his mind or body being as it were, cased in asbestos, so that if cast into the fire they would have felt no unpleasant degree of heat—it was occasioned by his circumstances. Death was the penalty of sin, and he was not a transgressor. He had the same *faculties* of consciousness, as a sentient creature, from the beginning to the close of his nine hundred and thirty years' sojourn, although at the commencement he was conscious of good and happiness only, whereas afterwards, his condition being changed, he came to know evil as well as good, sorrow as well as joy, death as well as life. If food had been withheld before the Fall, would not Adam have hungered? if he had been nailed to a cross and his heart pierced, would he not, though altogether sinless, have suffered and died! I can conceive of no consciousness being who is incapable of feeling pain if liable to the action of causes which inflict it. The very supposition suggests only what is absurd, impossible, contradictory. The angels, 'who kept not their first estate,' did not acquire any *new faculties* of consciousness by their transgression, although their consciousness received impressions awfully the reverse of what they once possessed. The same capability of feeling which in innocence received a fulness of joy in the beatific vision of Jehovah's glory, exchanged it for a fulness of woe when they rose in rebellion against him and sunk into perdition under his frown. Let God's propitious presence be withdrawn from the noblest minister in heaven's royal court, and, though purity be retained, happiness would flee, and suffering, like an evil genius, fasten upon his nature; yea, in proportion as his purity was perfect, his sorrow would be intense. It has been said that Adam's body was immortal. If the meaning be that it was to survive for ever if he continued for ever to obey, doubtless the saying is true. But if it signify that his body was incapable of death should his divine Preserver permit that calamity to occur, no saying can be more false. The warning, 'In the day thou eatest thereof, dying thou shalt die,' proved him capable of dying. It was the same manhood as to its nature, though as to its condition widely different, which first enjoyed fellowship with God; then listened to the tempter and ate the fruit; afterwards, through shame and remorse,

sought a hiding-place from the presence of the Lord God among the trees of the garden; and at last fell beneath the stroke of the King of terrors, according to the sentence 'Dust thou art, and unto dust thou shalt return.'

"The reader will not construe these remarks as implying that the human mind and body underwent no change by the entrance of moral evil. The one was darkened by ignorance, perverted by erroneous judgments, and its powers enslaved as the dupes of delusion and the tools of passion. The other lost its vigour and comeliness, was deranged in its multifarious and exquisite organization, and imbibed the seeds of numberless diseases. Yet the history of the world assures us that this once glorious and stately sanctuary did not immediately upon its desecration by sin and desertion by Jehovah, exhibit that scene of total, universal overthrow it now presents, with scarcely one stone left upon another, or a vestige of its pristine grandeur and grace remaining. Although "the lamps were extinct, the altar overturned; the light and the love vanished, which did the one shine with such heavenly brightness, the other burn with so pious fervour; the golden candlestick displaced, and thrown away as a useless thing, to make room for the throne of the prince of darkness; the sacred incense, which sent rolling up in clouds its rich perfumes, was exchanged for a poisonous, hellish vapour, and there was, instead of a sweet savour, a stench;" although the presence of the Deity was gone, and hosts of adversaries began the work of demolition, and powerful principles of decay were infused through every part of the edifice—its ruin was slow—there was majesty and magnificence in its falling, and it required all causes of destruction to be applied for centuries upon centuries ere its devastation was complete. That it was originally capable of overthrow, as it was capable of profanation, our eyes behold. The argument calls us to consider the cause of the catastrophe—how came the temple of the Lord liable to ruin? and the only answer thereto is—"by sin." Wherever and to whomsoever sin is imputed in the reckonings of the divine government, there is liability to the curse. 'Destroy this temple,' said our Saviour, 'and in three days I will raise it up.' 'He spake,' the Evangelist informs us, 'of the temple of his body.' Standing near that Temple in Gethsemane you listen to what is passing within, and to your amazement, instead of shouts of joy and chorusses of praise, you hear sighs and groans and wailings, the like of which never vibrated on mortal ears before even in this den of sorrow. The very walls of the building

move, and swell, and tremble, by the vehemence of the throes within. From that Temple upon Calvary a cry proceeded, the full import of which none can understand but He who uttered it—"My God, my God, why hast thou forsaken me?" From the sanctuary of Christ's manhood the propitiations presence of Jehovah had withdrawn. And why?—because it had been polluted, and the worshippers had renounced the homage of the God they once adored? Ah! no. The poignancy of anguish which gave utterance to the bitter exclamation proved, if proof were needed, that they still retained unimpaired their purity and fervour of devotion. Inspiration lifts the veil which shrouds the sufferings of the Son of God, and solves the problem which otherwise had remained a dubious dispensation among the doings of the Almighty. The sanctuary of Adam's manhood had been defiled, desolated, and deserted. Jehovah in mercy purposed to destroy the work of the devil—to rebuild and cleanse that sanctuary, making it again, as at first, his own dwelling. But grace could not interpose inconsistently with justice; and justice, according to the necessary rules of heaven's administration, had placed depraved manhood under the curse, which curse must be exhausted ere Omnipotence could go forth to fulfil the designs of love. Behold the expedient prepared! an arrangement, which, of all God's works, most reveals his name, and brings him glory from all holy beings throughout all ages. A SUBSTITUTIONARY TEMPLE is, provided in the Redeemer's manhood, and the curse which rested on our nature, removed and rested upon him, as it is written, 'God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.' A sanctuary that was holy, was forsaken and destroyed, that the ruins of another that was unholy might be visited, and raised, and purified, and inhabited. Upon the one the dense cloud of wrath settled and emptied its dire contents, that to the other the Shechinah of favour might return and dwell, for ever beaming forth the effulgence of its glory."—pp. 51—56.

Philosophy ("falsely so called") is welcome to all the credit that can possibly redound to it from Mr. Heraud's Tract on the Divine Humanity; for, according to the "estimate" which truth compels us to make of its merits, it reflects no honour on the Christian Religion. The writer very mo-

destly deems the controversy respecting our Lord's humanity "of sufficient importance to demand" his "interference." If the question is to be set at rest in accordance with his neologian views, we are to believe, that the history of our Saviour's birth is purely "symbolical;" that his sufferings and ignominious death were "to show the sincerity of his designs;" and that the atonement means nothing more than "the emancipation of the human will from bondage to the flesh." This pamphlet abounds not only with the unscriptural sentiments, which prevail in certain schools of German theology, but with the foreign phraseology peculiar to those fountains of error. We have "*the practical reason*" (die practische vernunft); and "*the pure reason*" (die reine ver-

nunft); and other component parts of "the ploughshare of philosophy." How Mr. Irving likes the zeal with which he is made to assist the author in driving this instrument of moral agriculture, we presume not to determine; certain it is, that one very deep furrow in the field of mysticism wears the appearance of united labour and joint property: we refer to "*that personality superinduced upon the community of body and soul which we inherit.*" This sort of verbiage pertains, doubtless, to "the higher regions of abstraction," in which Mr. H. tells us he endeavours to maintain his arguments. We close this article with an admonitory sentence to the reader, in the appropriate words of the Apostle Paul to the Colossians: "Beware lest any man spoil you through philosophy."

NEW PUBLICATIONS WITH SHORT NOTICES.

The Indian Brothers: Facts and authentic Sketches, illustrative of Eastern Manners and Characters, as connected with the progress of Christianity in India. Dublin, Curry and Co. 244 pp. 18mo. 2s. 6d.

A HARMLESS little publication, opening with the well known tale of Abdallah and Sabat; and containing sketches of certain Hindoo Teachers of the Christian faith. The most prominent subject is a narrative evidently designed in vindication of the character of a native preacher, whom the missionary brethren of the Madras district, in connection with the London Missionary Society, deemed it necessary to prohibit from discharging the pastoral office. The merits of the case are not exhibited; but the amount of favourable testimony, brought forward in a manner seemingly incidental, is not of a character to avail, with any reflecting mind, to the inculcation of a measure, which we have every

reason to believe was the result—not of individual caprice—but, of collective persuasion.

The Friends: A True Tale of Woe and Joy, from the East. 18mo. 238 pp. 2s. 6d. London, Wightman.

WE have no doubt that this little volume is, what it professes to be, a recital of facts; but the materials for compilation being either desultory or ill connected, it requires all the subsidiary influence of pious feeling and renewed expectation to keep up the interest to the close. During the perusal of it, we were like travellers over a tract of petty undulations, who anticipate, at each turn of the road, some point of greater eminence or attraction, and, after a monotonous, though not wholly uninteresting journey, are rather glad to have arrived at its termination.

Little Mary, or God in every thing.
Seeley and Co. 18mo. 6d.

A USEFUL lesson, very pleasingly taught. It exemplifies an effectual method of leading young children to search the Holy Scriptures, and to take delight in their varied and interesting contents.

A Child's First Introduction to the Study of the Holy Scriptures, in two vols. 18mo. pp. 210, 226. 6s. boards. By Alicia Catherine Mant. London. Cochran.

If the matter of these Dialogues were not founded on the Scripture facts of the Old and New Testaments, we should have no hesitation in pronouncing them very insipid. And, as it is, we have so decided a predilection for the very form and spirit of Bible-phraseology, that we would rather take our little ones at once to the Scriptures as the fountain of Divine truth, than furnish them with supplies fetched from a distance sufficiently remote to allow the springing freshness of the waters to evaporate.

The Literal Interpretation of Scripture enforced. By T. Pell Platt, Esq. F. S. A. late Fellow of Trinity College, Cambridge. London. 1831.

THIS pamphlet is little more than an attack on some expositions contained in the excellent volume of Sermons on the Divine Authority and Perpetuity of the Lord's Day, lately published by the Rev. Daniel Wilson; an encomium on the modes of interpretation adopted by the Rev. W. Dodsworth, and Rev. Hugh McNeile, and a recommendation of the *soi-disant* students of prophecy as those who "have returned into the highway of the words of truth," and "called men back to the literal Interpretation of Scripture." We are truly sorry to find the author, from whose attachment to Biblical studies we had hoped better things, led away by the imposing, but baseless assertions of half-fledged and nugacious divines.

LITERARY INTELLIGENCE.

JUST PUBLISHED.

Journal of a Voyage round the World; undertaken to promote the objects of the London Missionary Society, during the years 1821 to 1829, inclusive. By the Rev. Daniel Tyerman and George Bennet, Esq. Compiled from the Original Documents, by James Montgomery, Esq., Author of "The World before the Flood," &c. &c. 3 Vols. 8vo. with numerous Engravings.

Sketches of Irish Character. By Mrs. S. C. Hall. Second Series. 1 vol. crown 8vo.

Evangelical Spectator. By the Author of the *Evangelical Rambler*. Vol. 3, price 4s. 6d. cloth.

Counsels for the Communion Table; or, Persuasive to an immediate Observance of the Lord's Supper; with Directions and Encouragements to stated Communicants. By John Morrison, D. D. Price 1s. 2d. cloth, 2s. 6d. silk.

The Destinies of the British Empire, and the Duties of British Christians at the present Crisis, in Four Lectures. By the Rev. William Thorp, of Bristol. 8vo.

Dedicated to Her Majesty, Pietas Privata: The Book of Private Devotion. With an Introductory Essay, &c., chiefly from the Writings of Hannah More. Neatly bound in cloth, 2s., in morocco, 3s.

The Church bereaved of the eloquent Orator. A Sermon preached in York Street Chapel, Manchester, March 13, 1831, on occasion of the Death of the Rev. Robert Hall, A.M. By John Bird. 8vo. 1s.

A Sermon occasioned by the Death of the late Rev. Robert Hall, A.M. of Bristol. By Thomas Swan, of Birmingham. Price 1s.

Sermons on the Amusements of the Stage,

preached at St. James's Church, Sheffield. By the Rev. T. Best, A.M. 12mo. 5s. 6d.

The Life and Diary of the Rev. Ebenezer Erskine, A.M. of Stirling, Father of the Secession Church. By Donald Frazer. 12mo. 7s. 6d. bds.

Publications of the Society for Promoting Ecclesiastical Knowledge.

History of Christianity to the Age of Constantine; forming vol. 1 of the Historical Series. Price 2s. 6d.

Essays on Church Policy; forming vol. 1 of the Miscellaneous Series. Price 3s.

IN THE PRESS.

Messrs. Holdsworth and Ball announce that the Prospectuses of the uniform Edition of the complete Works of the late Rev. Robert Hall, A.M. detailing particulars of publication, will be circulated in a few days.

A New Edition, in 1 vol. small 8vo., of "No Fiction." By Rev. Andrew Reed.

The System: A Tale of the West Indies. By Charlotte Elizabeth. A New Edition in 18mo.

A New and Instructive Reader for Children. By Rev. Ingram Cobbin, A.M.

Fables for Children; with numerous Engravings. By the same Author.

The Nature of the Messiah's Kingdom; one of a Series of Lectures on Ecclesiastical History, being delivered in Castle Street Chapel, Lancaster. By the Rev. J. Barlett.

Shortly will be published, Part the First of a Dictionary of Scriptural Types, accompanied with Essays illustrative of the Application of them in the Explanation of the Scriptures. By Mrs. Sherwood, Author of "Little Henry and his Bear," &c.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

ENGLISH REFORMED CHURCH,
HAMBURGH.

The numerous appeals which have been made to Independent and other Ministers of the Gospel in Great Britain, having attracted some portion of public attention to the dissensions which have distracted the Independent Church in Hamburg, for the space of nearly two years, a slight sketch of the history of this church, and of the origin and termination of the struggle it has passed through, may not be uninteresting to the religious world in general, and seems to be especially due to those whose liberal subscriptions so materially aided the erection of the chapel.

The congregation was first collected in the years 1815, 16, 17, by the Rev. Mr. Dick, who visited Hamburg for that purpose, at the suggestion of some friends in Edinburgh. Having accomplished the object of his mission, he returned to Scotland, and a gentleman from Hoxton was chosen pastor, but vacated his office in 1821. In the year 1818, a concession was obtained, certain immunities granted, and the congregation, under the denomination of the *English Reformed Church*, officially recognized by the public authorities,—a measure indispensable to the continuation of divine worship in the city.

In the year 1821, a church was formed on *Congregational principles*, and in the following year Mr. Mathews, the late minister, was ordained, and took upon himself the pastoral office. The congregation increasing, and no sufficiently convenient place presenting itself in which to celebrate divine worship, it was resolved to erect a chapel. Subscriptions were entered into, and the Senate, with its wonted liberality, gave the ground necessary for the purpose. In 1824, Mr. Mathews visited various parts of England and Scotland, to solicit support; and under the guarantee of the Committee that the doctrines preached were then, and should continue to be, those of the Assembly's Catechism, and the *Doctrinal Articles* of the

Church of England, and that evangelical Christians of every sect should have access to the ordinances of the church, he was well received, and so successful in his applications, that the chapel was opened for public worship by the Rev. Dr. Raffles, in the year 1826; and such was the feeling that characterized the parties here, that Independents and Baptists, Episcopalians, Presbyterians, and Methodists, though differing in many particulars, were found united in one communion, and, to all appearance, forming together one harmonious whole. Under the Divine blessing nothing was wanting to render this state of things perpetual, but an enlightened ministry, faithful and evangelical, yet free from all sectarian asperity and prejudice. Thus, Mr. Mathews had a wide and interesting field of usefulness open to him, that a small portion of steadfastness and prudence would have enabled him to fill with honour to himself, and with advantage to thousands. Such was the church, and such its prospects, when unhappily attracted by the new gospel given to the world by Mr. Erskine, Mr. Mathews began, in the autumn of 1829, to proclaim universal pardon, coupled with the no less unscriptural doctrine of absolute perfection in this life, as indispensable to the enjoyment of felicity in the next.—After the lapse of six months, Mr. Mathews still refusing to vacate his office, steps were taken to compel him to do so; and as a preliminary measure, his doctrines were submitted to the Congregational Board of London; to eight divinity professors assembled by Drs. Pye Smith and Bennett, and to a considerable number of ministers in different parts of England and Scotland, who all testified as to their unscriptural and dangerous character, and to their wide departure from the doctrines of the reformed church, as held by Independent Divines. It was hoped that, with this array of testimony against him, with a perfect knowledge of all the circumstances connected with the erection of the chapel, and

the responsibilities of the Committee, Mr. Mathews would have paused in the career on which he had entered. But dazzled by the delusive idea of professing more light than had ever before been vouchsafed to the Christian Church, and zealous to propagate his new opinions, a deaf ear was turned to all remonstrance, and the violation of engagements, the breaking up of the church, and the introduction of discord, were accounted as nothing. In this dilemma, two modes of procedure, both equally disagreeable, presented themselves to the opponents of this attempted innovation, who had possession of the chapel. The one to compel the resignation of the pastor, by a suit at law, a measure loudly declaimed against and deprecated by Mr. Mathews and his supporters; the other to exclude him from the pulpit by closing the chapel against him, and re-opening it as soon as another preacher could be obtained from England; thus giving the choice of a legal process to those who had so strenuously condemned such a mode of proceeding. The second alternative was preferred, and the chapel closed by the vote of the congregation, in June, last year. A law-suit was immediately instituted by the friends of Mr. Mathews, in order to reinstate him, and get possession of the property. The plaintiffs, however, a few weeks since, anticipated judgment, by renouncing the contest, the majority of them at the same time withdrawing their countenance and support from Mr. Mathews, although they have not reunited themselves to their late opponents; but it is a gratifying reflection, that with the exception of one or two, who had adopted the notions of Mr. Erskine, none have withdrawn, but such as were avowedly Armenian in sentiment.

This contest has had the good effect of pointing out the weak points in the concession, which answers the purpose of a trust deed, and will enable the Committee to effect such enactments, as may, it is hoped, preclude the possibility of similar conflicts in future, and secure the chapel for the purposes it was intended to accomplish. The Committee have, in the meantime, to lament that the numbers of the church and congregation have been greatly

thinned, and that the debt, before large, though in a state of gradual liquidation, has been considerably augmented by these judicial proceedings, and now presses heavy on the few who have been obliged to put their shoulders to the burden. They would gladly avoid all further resort to the liberality of the public, but they fear the difficulty will be greater than they shall be able to contend with, unassisted by their Christian friends in Britain.

As it would be impossible to communicate with every minister who favoured them with their opinions on the doctrines and other points submitted to their consideration, the Committee take this opportunity to express their sincere thanks for the very prompt and efficient judgments pronounced by all who answered the appeal made to them, for to these judgments has been greatly owing the happy termination of this unfortunate contest. They venture likewise to express the hope that their sympathy will again exhibit itself, should the very embarrassed circumstances of the church render any future call on their congregations unavoidable.

THOMAS BECKITT.
T. S. WILLIAMS.
R. G. JACKSON.
E. T. MARSH.
WM. DODSHUN.

Hamburgh, April 15, 1831.

GENERAL MEETING TO CONSIDER THE FORMATION OF A CONGREGATIONAL UNION.

THE meeting for the discussion of the principles and plan of a General Union of English Congregational Churches, will be held at the *Congregational Library*, Bloomfield street, Finsbury Circus, on Tuesday Morning, May 10th, at 10 o'clock *precisely*, when the *punctual attendance* of the ministers and gentlemen who are delegated from the respective County Associations is earnestly requested.

The presence of pastors and deacons of Congregational Churches in town or country will be gratifying.

Ministers and gentlemen on their entrance to the meeting will be required to give their names and places of abode.

A. TIDMAN, } *Provisional*
JOSEPH WILSON, } *Secretaries.*

CONGREGATIONAL LIBRARY AND
PUBLIC ROOMS.

A meeting of contributors and other friends of the Congregational Library, Bloomfield Street, Finsbury Circus, will be held *there*, on Monday, the 9th instant, to receive a Report of the Proceedings of the Provisional Committee, and to appoint officers. The chair to be taken by Thos. Wilson, Esq. at 12 o'clock precisely.

LANCASHIRE COUNTY UNION OF
CONGREGATIONAL CHURCHES.

THE Annual Meeting of the ministers and delegates of this important body was held at Manchester, on Tuesday, April 7, when the following resolutions on the *Marriage Service* were moved by Mr. Hatfield, and seconded by the Rev. R. S. M'All, and carried by acclamation.

Resolved,—That the thanks of this Meeting be given to Joshua Wilson, Esq. of the Inner Temple, for his able publication, entitled "An Appeal to Dissenters on their submitting to the obligation imposed by Law for the Religious Celebration of Marriage, according to the form prescribed in the Book of Common Prayer," by means of which public attention has been directed to that unjust imposition upon the dissenting community in England, from which, however, the Dissenters in Ireland and Scotland are free.

Resolved,—That this Meeting pledges itself to support any proper and legal steps for the purpose of enabling the English Dissenters to celebrate marriage in that way which shall best accord with their own principles and views on that subject, and freed from the present imposition prescribed by the Book of Common Prayer, and without being obliged to call for the assistance of the clergy to officiate at marriages; and earnestly hopes that the proper steps will speedily be taken by the friends of religious liberty in London, to obtain relief from the present grievance.

CONGREGATIONAL SCHOOL,
LEWISHAM, KENT.

The Congregational School has at length entered upon the *twentieth* year of its existence, and nothing surely needs now be said to inform that Denomination of the religious Public with
N. S. NO. 77.

whom it has originated, what has been the object of its establishment; or to enforce upon it, the peculiar claims, which this Institution especially prefers upon every Congregational Dissenter, for his patronage and support. To stretch out, in every kind and practicable way, the hand of friendly aid, to a class of persons so truly deserving of Christian sympathy and regard, as those pious, self-denying, and zealous men, to whose labours, under the divine blessing, the perpetuation and prosperity of many of our churches is owing, is a duty so self-evident, that simply to assert it, would seem to be sufficient to secure universal acquiescence. And amongst the various methods which Christian benevolence has devised, no plan for benefiting those Ministers of our Denomination who have to struggle against the difficulties of incompetent support, more delicately suited to their wishes and their wants, has been devised than this School; which by adopting for a time, such of their offspring as are elected to its privileges, introduces them for a specific and adequate period, to all the advantages of a truly liberal and Christian education, and thereby qualifies them for any station in which it may please Providence to place them in future life. To expatiate upon this point is here unnecessary.

In determining upon the admission of a larger number of Boys than usual into the School, at the approaching Election, the Committee feel satisfied that the Governors and Friends of the Institution will fully justify them in the step. A time has arrived, when it seems to them most desirable that some effort should be made, gradually to increase the number of Pupils to a degree more corresponding with the accommodations which the House can afford; and thus, at the same time, both extend the benefits conferred by the establishment, and redeem the concession of Private Scholars made to the Master. The present seems a period favourable to this purpose, inasmuch as they can now report that the various needful alterations and repairs, for the disbursement of which they have so repeatedly appealed to their Constituents, are well nigh, if not altogether completed; and with thankfulness they would acknowledge it, without in-

volved the Institution in any arrears of a debt the liquidation of which, might, for a while, have crippled its funds, and peremptorily have forbidden, for the present any extension of its operations. It gives, then, no little satisfaction to the Committee, that, whilst they congratulate the Subscribers on the accomplishment of most important improvements on the premises, they feel themselves, also, at liberty to direct their attention to those measures, which will render the Institution more efficient than ever, and place it on a footing more nearly approaching the views and expectations of its first friends and founders. With this intention, therefore, the Committee have ventured on recommending the choice of *SIX BOYS* out of the published list of Ten Candidates for the next Election—a number which never has been admitted at any one time since the first year of the Establishment. In doing this, however, they cannot conceal from themselves the *consequent necessity of renewed exertion and diligence, on their part, adequately to increase and keep up their funds.* They, therefore, on this occasion, take the opportunity of urging upon the Governors, and the Friends of the various Candidates also, the importance of using their utmost influence, each within the limits of his own circle, to procure new subscriptions, and to induce new friends to rally round the Institution. And surely, with many liberal and pious individuals, nothing but the mere statement of its existence, its object, and its necessities, would suffice to determine them to render to it their warmest support. The School has been sufficiently long established to prove its usefulness and importance. We can now look around us, and see many who are the living instances of its benefits, in the various stations, both in the world and in the church, which they are filling and adorning. How gratifying it is to consider, that so much good has been effected already by it; and how encouraging, too, to see it emerging from so many of the difficulties with which as a new Institution—and one too, of an order, not in its nature calculated to strike the imagination, or attract the gaze of the public like some others—it has had to contend. Whilst, then, the Committee

entreat the Friends of the School to persevere in their zeal and attachment to it, they would add for their encouragement the statement made by the Rev. Gentlemen, who formed the examining Committee, at the visitation in January last, that the Boys generally afforded them the greatest satisfaction in the detailed and rigid examination, to which they were then subjected; and that they, the Committee, continue to receive from the Parents of the various Boys, who have finished their education and left the School, the most unqualified expressions of gratitude, on their own and their Children's behalf, for the very important benefits thus conferred upon them. And certainly, a more unequivocal testimony in favour of this Institution, both as to the principle upon which it is founded, and the real good that it accomplishes, cannot, in the estimation of the Committee, be adduced than the fact, that in the present list of Candidates, seven of the Children are the Sons of Ministers, who have already had at least one, and in some instances two or three Boys in the School.

Signed, by order of the Committee,

THOMAS ADAMS, Deputy Secretary.

INDUCTION OF THE REV. JOHN LEIF-CHILD TO THE PASTORAL OFFICE AT CRAVEN CHAPEL, LONDON, WEDNESDAY, MARCH 16, 1831.*

Most of our readers are aware that Craven Chapel, from its capacious size, commanding situation at the western part of the metropolis, and the large congregation regularly assembling within its walls, presents an object of no common interest in the field of Christian labour, and to the eye of Zion's friends. It was erected at the sole expense of Thos. Wilson, Esq. at a cost of £12,000. about eight years since, without any promise made to him from any quarter of assistance

* A Report of the proceedings of this day having appeared in another publication, which has conveyed an erroneous impression, we cheerfully insert this unusually long, but *authentic* statement, which has been supplied us by a member of Craven Chapel.

or support, but entirely as the result of his own enlightened observation on the spiritual claims and necessities of the neighbourhood. The issue has fully justified his procedure, and proved that it was no uncertain enterprise, but the sober undertaking of a large and compassionate heart, instructed and regulated by the spirit of wisdom and faith, and of a sound mind.—A church was formed in 1823, which has been gradually increasing to the present time. The want of pastoral superintendence has been long felt, but it was no easy matter to find a minister combining the varied qualifications necessary to success in such a sphere, to whom the church might properly direct its regards. Circumstances at length opened the way for the application to Mr. Leifchild, which has happily resulted in the union we have now the pleasure of recording.

The solemn and interesting engagements were commenced by a brief introductory prayer by the Rev. W. B. Leach. The congregation then united in a hymn of praise, when Dr. Morison, of Brompton, read the Scriptures and offered up the general prayer. Dr. Winter next delivered a very intelligent address on the nature of a Christian church. This was followed by singing, when the Rev. J. Arundel ascended the pulpit, and after making a series of congratulatory and otherwise suitable observations to the church, as now regularly organized, called upon some member to state the circumstances that had led them to invite Mr. L. One of the leading members accordingly entered into a detail, embracing the particulars already given in our introductory remarks, and stated that the church then consisted of 260 members, that the thoughts of many of them had been directed towards Mr. L. for upwards of three years, and that so long ago the subject had been mentioned to Mr. L. by whom it was then negatived and entirely set aside. Occurrences subsequently transpired that seemed to justify a renewed application, which, after much and solemn and prayerful deliberation, was accordingly made, resulting in Mr. L.'s acceptance of the church's call to the oversight of them in the Lord. It was added, that Mr. L.'s pastoral engagements had com-

menced very auspiciously, and that a numerous, and attentive, and increasing auditory, afforded encouraging prospects of a future ample and glorious ingathering to the church of Christ. After this statement on the part of the church, Mr. Arundel expressed his approbation of the steps that had been taken, and asked Mr. L. what had led him to accept the call.

Mr. Leifchild began by asserting his solemn conviction that a minister was accountable to Jesus Christ for all his movements of this nature, and could not make them under the influence of improper motives, or rashly and carelessly, without incurring his displeasure and the loss of the efficiency of his ministry. He then detailed the account of his former removal from Kensington to Bristol, after a residence of sixteen years, never having had a public opportunity of doing so before, and stated that no dissatisfaction with his former station, but a conviction of the hand of God leading him to the latter city, had induced that step, of the propriety of which conviction he had never had occasion for a moment to doubt. At Bristol his health had been re-established; and there he had met with an affectionate, steady, and united people, who had in no one instance refused to co-operate with him in his exertions. With the single exception of the small dimensions of the place of worship not allowing of any accession to the number of worshippers, he had met with every thing to give him comfort, and he quitted that situation with many regrets. Mr. L. then adverted to the steps that had been taken in reference to his late and second removal in the sphere of his pastoral office. Three years ago, the church at Craven Chapel had given an intimation of their wish for his services. He did not listen to it, not because he was unaware of the vast importance of that station in the metropolis, but because he was satisfied that he was in the station where God had placed him. The following year he supplied at Craven chapel, with the stipulation that he should not be considered as a candidate for the pastoral office. The year succeeding, he renewed his visit, intending it to be the last, nor did any thing transpire to lead to the renewal

of the former subject. To his utter surprise, the church, of their own accord, met, deliberated, and prayed on the subject; and soon after his return, directed to him a unanimous call to become their pastor. He could not refuse the subject a serious consideration, and immediately communicated the matter to his church at Bristol. He had used all possible means for a considerable time to ascertain the path of duty, and freely submitted the point to the most judicious of his brethren, and the best competent to judge. He felt that he was acting conscientiously in placing himself where he was, and while the satisfaction of his own mind was such as not to be disturbed by any contrary opinion, it would be still heightened by the suffrages of so many enlightened minds as he saw around him on that occasion in favour of the course he had taken.

On the declared satisfaction of his friend who assisted in that part of the service, and in reply to a second question from him to that effect, Mr. L. gave an account of the manner in which he proposed to conduct himself as the "overseer," of that large church and congregation; apologizing for doing this at a *settlement*, by stating that the locality of the place seemed to render information on some of these points peculiarly desirable, and also that he had not been required to do this, but acted voluntarily. He declared his determination of making the *doctrines* of scripture the prominent theme of his ministry; his confirmed conviction of the propriety of dissenting principles; his earnest desire to cultivate peace and affection between those good people who differed only on the minor points of religion; and his staunch attachment to the government and liberal institutions of his country. In advertent to the Baptist denomination, as separated from them only by a slight and single shade, he pronounced an affecting eulogium on one, now no longer an inhabitant of the same world with them, whose writings had laid the foundation of a closer union between the two bodies alluded to, who ought never to have been dissociated, and whose pious and happy spirit it might reasonably be presumed would receive an accession of joy from the prevalence of

those principles which he had so eloquently stated, so triumphantly defended, and so admirably exemplified throughout his whole life.

The assembly then united in singing, and the Rev. Josh. Hughes offered up the designation prayer.

Another hymn was sung and the Rev. John Clayton, Sen. who had come from his retirement in the country on purpose to afford the sanction of his venerable presence, and assist by his counsels on this interesting occasion, delivered a most judicious and appropriate address to the newly recognized pastor, founding his monitions on the 4th chapter of 2d Timothy, 5th verse. After the congregation had again sung, the Rev. J. Blackburn, of Claremont Chapel, addressed the people in an excellent discourse from 1 Cor. iv. 1, "Let a man so account of us, &c."

A few verses were again sung; the Rev. B. Rayson, of Tonbridge Chapel, concluded with prayer; the Rev. J. Robinson, of Little Chapel Street, Soho, gave out the hymns.

It is very gratifying to us, and will be to all our readers, we are persuaded, to learn, that since Mr. L.'s settlement nearly forty new members have come forward to join the church, and other satisfactory indications that God is blessing the labours of his servant, and has destined him to much usefulness in the wide and in some respects peculiar sphere to which he has been called; the Lord send him help from the sanctuary, and strengthen him out of Zion, that the people may rejoice in the great salvation, and in the name of their God set up their banners!

ORDINATIONS, &c.

On Dec. 10, 1830, the Rev. George Stevens, from Highbury College, was ordained to the pastoral office at Totton, near Southampton. The Rev. D. E. Ford, of Lymington, commenced the service by reading and prayer. The Rev. J. J. Carruthers, of Gosport, stated the nature of a Gospel Church, and asked the questions. The Rev. Mr. Adams, of Lymington, offered the ordination prayer. The Rev. J. Reynolds, of Romsey, gave the charge; and the Rev. Thomas Adkins, of Southampton, preached to the people.

Rev. Mr. Thorn, of Winchester, concluded.

March 23, 1831, the Rev. W. F. Buck, late of Highbury College, was ordained over the Congregational Church at Harleston, Norfolk. The Rev. O. Atkins, of Wymondham, commenced the service by prayer, and reading the Scriptures. The Rev. J. Alexander, of Norwich, delivered the introductory discourse; the Rev. E. Hickman, of Denton, asked the usual questions; the Rev. J. Sloper, of Beccles, offered the ordination prayer; the Rev. Dr. Burder, of Hackney, gave the charge; the Rev. J. Denmant, of Halesworth, preached to the people; and the Rev. B. Longley, of Southwold concluded by prayer.

On Wednesday, April 6th, 1831, the Rev. D. Blow was ordained as the Pastor of the congregation assembling at Abbey-Hill Chapel, Kenilworth. The Rev. J. Sibree, of Coventry, commenced the service with reading and prayer; the Rev. T. Helmore, of Stratford, gave a luminous statement of the nature of a gospel church; the Rev. J. W. Percy, of Warwick, proposed the usual questions to the ministers; the Rev. J. Jerard, of Coventry, offered an appropriate and affectionate prayer; the Rev. R. Soper, of Grentham gave an impressive and excellent charge, and the Rev. J. A. James, of

Birmingham, preached the sermon to the people. The Rev. Messrs. Jarvis, Forsaith, and Herbert took parts in the service. The attendance was very numerous, and the services highly interesting.

On Friday evening, April 15, the Rev. J. Davies, late of Rodborough, was recognized as the Pastor of the Tabernacle, Bristol. That spacious place of worship was crowded at an early hour, and the solemn service commenced with the reading of the Scriptures and prayer by the Rev. W. Chaplin, of Bishops Stortford. The Rev. R. Elliott, of Devizes, then delivered a candid and explicit introductory discourse from 1 Tim. iii. 15, and called upon some Christian officer of that Society to state the proceedings, which Mr. Jones answered, who was followed by Mr. Davies, explaining the circumstances which had led to his acceptance of the charge of that people. The Rev. Wm. Thorp then ascended the pulpit, but through severe indisposition, was only able to deliver a very brief exhortation to Mr. Davies, which was followed by prayer. The Rev. Mr. Winter (Baptist Minister of the Counterslip, Bristol) then preached a faithful sermon to the people from Exod. xvii. 12, and the Rev. Mr. Lucy closed the interesting service with prayer.

MISCELLANEOUS INTELLIGENCE.

AMERICAN REVIVALS.

Several friends have supplied us with the following extracts of letters on the great work of divine influence, which now appears to be going forward in the United States.

"*Albany, 7th Feb. 1831.*—The religious state of things in my congregation," says Dr. Sprague, "is becoming more and more interesting; and that, at present, indicates a powerful descent of the Holy Spirit upon the whole city. The most perfect order prevails, and the revival is characterized by deep and silent solemnity, rather than by the indulgence of excessive animal feeling. This, indeed, is the first instance in which there has been any thing like an extensive revival in any of the churches of this city."

"*New York, 16th February, 1831.*—Since the 1st of January, there were very evident appearances of increasing

attention to religion in several congregations. Meetings of Ministers and Elders, especially in the upper part of the city, were held; and finally, public meetings, in one of the churches, were continued and crowded, several days in succession, various ministers officiating. It seemed as though a shower of divine influence had descended upon the city. Hundreds of persons, before careless and indifferent, were awakened, and deeply convicted of sin. The public meetings were extended to other parts of the town; and shortly after, to the Dutch, Scotch, and Methodist churches. In short, a general work of the Holy Spirit is evidently in progress; and is general in every part of the city. In some families, three, five, six, and even more, appear to have experienced a change of heart; many also, who had before seldom frequented any church. I can form no very satisfactory estimate of the members under conviction, or of

those hopefully converted. Of the former, I suppose there are several thousands, and of the latter, some hundreds. This work of divine grace appears to be extending, and the prayers of many are continually offered, that it may continue and increase.

"There appears an entire harmony among the various ministers, in relation to this work; and I may add, in relation to each other. Harmony and love evidently prevail, far more than ever before, among them and other good people."

"*New York, 9th March, 1831.*—You will, doubtless, be gratified to learn, that there is an unusual attention to religion in all our Presbyterian and Dutch Reformed Congregations, such as has never been known before; and it seems, indeed, that the Lord is about to pour out his Spirit upon the churches. Great unanimity among the clergy, and Christians generally; and churches filled on week-days, to overflowing. A meeting will be held this afternoon and evening, and will be very much thronged. Murray Street church shares in this good work, and has been opened, and filled for several days in succession. In Newhaven (Yale College) upwards of sixty of the students have come out openly, and about seventy or eighty are anxiously inquiring. Truly it is the Lord's work, and it is marvellous in our eyes. Christians ought earnestly to pray, that Christ's kingdom may come, and to see to it, that it is in their own hearts."

"The writer of the above is a much-loved relative of a gentleman, near London, and elder in the church alluded to. For several years, there has been an insensibility and callousness pervading the congregation; and the message to Laodicea would almost apply to it. Another of his Correspondents says, "No description I can give can convey an idea of the religious excitement."

CIRCULARS RELATING TO THE BIBLE SOCIETY.

As the important Anniversary of this Society is at hand, we are happy to furnish our readers with copies of two Circulars on the questions referred to in the third article of Review, in our last Number (p. 244), by which they will be able to perceive the line of argument pursued by each party.

We feel it to be our solemn duty to warn our friends against the specious statements which are urged in favour of tests, as "we know the men" who employ them, and are persuaded that some of them will never feel satisfied, until they have excluded every dissenter, let his creed be what it may, from that great Institution.

Address of the Official Members of the British and Foreign Bible Society.

The following Address was prepared at a Meeting, held by the President, with some of the Vice-Presidents, at his Lordship's house; and was afterwards submitted to the Members of the elected Committee, together with the Treasurer and Secretaries, whom his Lordship had invited to attend him at his residence in Portman Square, for that purpose, on Thursday, March 24, 1831; when, after mature consideration, it was finally agreed upon, and copies transmitted to the Vice-Presidents, the Treasurer, and the Members of the elected Committee, for signature:

"To the Members of the British and Foreign Society.

"We, the undersigned, the President, Vice-Presidents, Treasurer, Members of the elected Committee, and Secretaries, of the British and Foreign Bible Society, think it right, *individually*, to express our sentiments upon two important subjects, which, we are aware, have of late excited much public attention, and occasioned anxiety to many of the Subscribers.

"We have considered the proposition for introducing a law, that the Meetings of the Society, and its Committees, should be opened with Prayer. It is obvious that the Bible Society, by its constitution, unites persons of different religious opinions, in one important object, for the furtherance of which they may co-operate without any compromise of their respective principles. No arrangement has yet been suggested on the subject of the introduction of Prayer into the Meetings, which appears to us generally practicable, or which would not demand such a compromise on the part of some of our Members; and we cannot venture to recommend the adoption of a measure which might force any friends of the Society to the alternative of either retiring from it, or of appearing to sacrifice that consistency on which peace of mind and usefulness so materially depend. We are likewise persuaded that the tone which has pervaded its Reports, and the sentiments which have animated its proceedings, must make it manifest that the Society has distinctly professed to look up to the favour of the Most High, and to ascribe its success wholly to His blessing. This, we conceive, is the frame of mind in which the Christian is habitually prepared to enter upon any business, whether religious or secular.

"In the opinion we have given on this subject, we desire to be understood as not expressing any unkind judgment upon the practice, where it exists in Auxiliary Societies.

"We have also considered the no less important question of adopting measures which would operate to the exclusion of any particular class of persons, on account of their religious opinions, by the introduction of a Test, on the admission of members; and we believe that the sound principles of Christian faith, as well as Christian charity, are more likely to be promoted by an adherence to our present Constitution, than by any change which would occasion a breach in the Society.

"On these grounds we object to the alteration of the fundamental principle of the Society, which admits of the co-operation of all persons willing to assist in the circulation of the Holy Scriptures; and we intreat those among our friends who are inclined to view these subjects in a different light, to weigh against their private sentiments or feelings the danger of dividing, if not dissolving a Society, which, as at present constituted and as hitherto conducted, has been honoured with such evident testimonies of the blessing of Almighty God upon its object, and its proceedings.

"In conclusion, we would express an anxious desire that the Divine influence may guide the proceedings of the Parent Institution, and of all its Auxiliaries, Branches, and Associations; and that the respective Committees and Officers may continually prove, by their piety, wisdom, and zeal, that they possess the qualifications requisite for the due discharge of their important duties.

President.
Teignmouth.
Vice-Presidents.
C. Winton.
H. Lichfield & Cov.
J. B. Chester.
Bedford.
Spencer.
Romney.
Exmouth.
Calthorpe.
Gambier.
Bexley.
C. J. Shore.
T. D. Acland.
Thomas Babington.

Treasurer.
John Thornton.
*Members of the Elect-
ed Committee.*
Richard Barrett.
John Blackett, jun.
J. R. Brooksbank.
Jesse Curling.
Roger Dawson.
Henry Dobbs.
Thomas Farmer.
Josiah Foster.

Michael Gibbs.
William Harding.
Lancelot Haslope.
P. J. Heisch.
Thomas Horsfield.
Samuel Houston.
Zachary Macaulay.
Samuel Mills.
John Pfeiler.
John Poynder.
R. Richardson.
Nathaniel Roberts.
Josiah Roberts.
John Rogers.
Robert Saunders.
G. G. Schneider.
John Siffken.
George Stacey.
Thomas Stokes.
E. N. Thornton.
Henry Tritton.
Joseph Trueman.
Percival White.
Joseph Wilson.

Secretaries.
Andrew Brandram.
Joseph Hughes.

Rejoinder.

"We, the undersigned Officers and Governors of the British and Foreign Bible Society, having seen a published paper signed by some of the Officers and Elected Committee of the Society, containing a statement of their opinions on the question of the exclusion of Socinians and Arians from the Society, and on the proposal for opening the Meetings of the Society with prayer, deem it necessary to publish our dissent from the conclusions deduced in that paper, and respectfully to lay before our Christian Brethren, Members of the Society, some of the reasons of such our dissent.

"We regard the work of the Bible Society as an eminently religious and Christian work, its object being to make known among men the Holy Scriptures, which 'are able to make them wise unto salvation through faith which is in Christ Jesus.' We do not understand how such a Society can be effectually carried on and supported, but from Christian motives and principles; and we agree with those who signed the paper above referred to, when they say, 'We are persuaded that the tone which has pervaded its Reports, and the sentiments which have animated its proceedings, must make it manifest that the Society has distinctly professed to look up to the favour of the Most High, and to ascribe its success wholly to His blessing.' We think that such a Society as this ought to be conducted on Christian principles, and in a Christian spirit, and ought, therefore, to be directed by Christian men.

"But those who 'abide not in the doctrine of Christ,' and 'honour not the Son even as they honour the Father,' we do not believe to be fit conductors of a Christian Society. From among such we believe that we are commanded to come out and be separate.

"As to the facts of the case, we are assured, that—

1. In the Committees of some Auxiliary Bible Societies in this country, avowed Socinians are leading Members, and hold official situations.
 2. At the Public Meetings of some such Societies, Socinian teachers address the people, appearing before them as belonging to one among the various classes of Christian ministers.
 3. At such meetings, Christian speakers, when bearing testimony to Christ, have been called to order by Socinian Members of the Society, as violating the Bible Society compact.
- "We would anxiously avoid overcharged statements; we say not that these things

occur usually, or even frequently: but if any of them have occurred but once, it is enough. Brethren, surely these things ought not so to be.

"We believe that this state of things powerfully and directly tends to countenance that error which the Reformers of the Church of England have not feared to call 'accursed,' namely, 'that every man may be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature.' Whereas 'Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.'

"We believe that this error prevails widely in these days, and that Christians are called on to protest against it, not only in word but in deed, and 'to contend earnestly for the faith which was once delivered to the saints.'

"We believe that by separating from the Society those that abide not in the doctrine of Christ, we are far indeed from running any risk of 'dividing or dissolving it.' We believe that we shall strengthen and establish it, by bringing down upon it the abundant blessing of God our Saviour: and to do this is our earnest desire and prayer. For we remember that He who says, 'Come out from among them and be ye separate,' adds—'and I will receive you, and will be a Father unto you'—and that He who says this, declares himself to be 'the Lord God Almighty.' 'If God be for us, who can be against us?'

"We believe that the same unchangeable God now governs the Church, who once of old sent his servant to say to Jehoshaphat, 'Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works.'

"Christian brethren, comforted by the promises, awed by the warnings of your God, 'be strong in the Lord, and in the power of his might.' Put forth the strength of faith in 'his power that worketh in you mightily,' and the fetters of this unholy alliance shall be burst from off your arms, 'as a thread of tow is broken when it toucheth the fire.' And

then, instead of disunion and weakness, you will find peace and strength: peace, because you follow not peace alone, but holiness also; and strength, because you wait upon the Lord only; so that you shall run in your course of mercy and benevolence, and not be weary; you shall walk therein, and not faint.

"We need scarcely add, that we think that a body of Christian men, meeting together for a religious object, ought ever to recognise their dependence on God's blessing by united prayer. And we rejoice to hear, almost daily, that one branch and another of the Bible Society is entering upon this most Christian course."

We suppose that various autograph signatures have been added to this Circular, according to circumstances, to advance the designs of those who are getting up this plot against the union and peace of this noble Society.

NOTICES.

The Committee of the Associate Fund have much pleasure in announcing, that the Rev. Dr. Raffles, of Liverpool, has kindly consented to preach on its behalf, at Silver Street Chapel, on Thursday evening, the 5th May, at half-past six o'clock; after which a brief Report of the last year's proceedings will be laid before the Subscribers and Friends of this important Institution. The increasing appeals of poor Ministers, for temporary assistance, under most distressing privations, are imperative calls upon the Christian public for increasing liberality; and the Committee trust that the statements which will be presented on the above occasion, will produce this desirable result. It may be proper to add, that at the recent meeting for business, on the 15th April, upwards of thirty cases were brought forward; and although very few of the grants exceeded £5., the funds were found inadequate to meet more than two-thirds of the applications.

The public recognition of the Rev. J. P. Dobson, as pastor of the newly-formed church, assembling in Orange Street Chapel, Leicester Square, will take place on Tuesday, May 3, at 11 o'clock precisely.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Favours have been received from Rev. Dr. Burder—Messrs. J. Jefferson—James Parsons—Henry Rogers—Thomas Binney—G. Redford—T. Milner—James Brown—A. Bishop—C. R. Muston—F. Ellerby—Thomas Adkins—Wm. Davis—J. Jerrard—H. March.

Also from Messrs. Joseph Rablah—J. Wilks, Esq. M. P.—John Pitman—W. Ellerby—Thomas Kennerley—J. Proctor—William Collins—Thos Wilson—Y. Z.

We are compelled to decline the insertion of the Report of the Dorset Committee, as we think a long and minute detail of dates, &c. would not be acceptable to our readers in general; and which, if inserted, would compel us to offer some observations, which we would much rather suppress altogether.

The *Jeu d'esprit* on "Clerical representation," would scarcely comport with the gravity of our pages. Our valued correspondent shall hear from us shortly.